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Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

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EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

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EVENTS DURING 1963

January: 1—Punjab Ministry cut from 31 to 9. 2—Reserve Bank raises bank rate from 4 p.c. to 4½ p.c. 5—42 killed and over 100 injured in train collision near Patna. 10—Gold Control introduced. 12-13—India-China conflict—joint communique by India, U.A.R., Ceylon and Ghana—Colombo proposals clarified.

February: 14—B. N. Datar, Union Minister dies. 21—Kennedy assures air support to India. 25—No Military alliances for India, Nehru tells Rajya Sabha. 28—Babu Rajendra Prasad passes away.

April: 3—Indian Army strength will be doubled, Defence Minister Chavan tells Congress Parliamentary Party. 27—Language Bill adopted in Parliament.

May: 2—Anti-Secession Bill passed by Lok Sabha. 7—Kripalani, Masani and Lohia elected to Lok Sabha.

June: 4-President Radhakrishnan visits U.S A. 6—Aid India Consortium meets at Paris—pledges $915 million for third year of III Plan. 13—President Radhakrishnan visits U.K. 15—Union Ministers K. D. Malaviya and Hafiz Mohamad Ibrahim quit Central Cabinet. 30-Kennedy and Macmillan assure long-term military aid to India—Nassau communique.

July: 1 to 8—Kashmir settlement on Cease-fire line basis—Nehru willing—writes to Jullandar newsman. 7—Nehru says he won't quit office—Chandigarh speech. 8—Union Cabinet reshuffled—K. C. Reddy quits. 14—Swami Sivananda Saraswati died.

August: 7—V.O.A. pact-Congress party wants revison. 19-23—Parliament debates 'No confidence' motion. 23—Bokaro no U.S. aid. Final decision. 27—Nepal King visits India, (last week)—Senior Central Cabinet Ministers and Chief Ministers resign under Kamaraj Plan.

September: 1—Central Cabinet changes announced. Chief Minister Jivaraj Mehta of Gujarat resigns, (last week)—New ministers sworn in States affected by Kamaraj Plan.

October: 9-No more resignations under Kamaraj Plan—Nehru tells Delhi pressmen. 13—China rejects India's arbitration offer.

November: 2—Kairon episode: enquiry recommended by Prime Minister. 11—Nehru exonerates Kerala Ministers of corruption charges. 19—M. C. Chagla joins Union Cabinet. 20—Maharashtra Chief Minister Kannamwar dead.

December: 1—President Radhakrishnan inaugurates Nagaland (16th State). 2—V. P. Naik elected Maharashtra Chief Minister. 10—Sardar K. M. Panikkar, Vice Chancellor, Mysore University, dies. 13—Bangalore City Students on Fee strike. 14—Pension for widows of Central Staff announced. 17—U.S. Joint Chiefs of Staff Chairman Gen. Taylor in India for talks. 20—Goa State inaugurated by Vice-President Zakir Hussain. 22—Eight cities in India upgraded for D.A.

TALLER?

The baby born in 1963 will grow 5 cm (2 inches) more during its first year than the infant born in 1913. On entering school, these children are already 10 cm (4 inches) taller than first graders at the turn of the century. Professor Albrecht Gaupp of the Teachers Academy in Esslingen (West Germany) recently reported that today's youth is two years ahead of earlier generations in height and weight by the time they reach puberty. But nature takes care that future generations will not "reach the clouds": the rate of growth decreases rapidly in the post-puberty stage. Twenty-year olds today do not grow any faster than 100 years ago.

CONVOCATION ADDRESS

by Dr. SIR P. C. RAY.

1926.

(*Continued from previous issue.*)

I have so far then pointed out four of the main defects of our University educational system; the medium of study, the absence of elimination, the system of compulsory lectures, and the non-participation of students in the organisation. Of the many other defects probably the one that deserves next consideration is the notion of regarding Universities as preserves for certain hall-marked people. This exclusiveness had any meaning so long as we believed that our system of preparatory education was infallible and that we could include within its fold all our educable people. Such claims are on the very face of them absurd, and when once we admit that the Universities should function as great research centres, their portals should be opened wide to any one, hall-marked or not, who has given evidence of originality or keenness. It will be difficult to assert for any educationist that such a catholicity will not make for much progress. On the contrary, knowing what a minute fraction of our people are receiving education, the hopeful uncertainty of full many a flower born to blush unseen, would justify this departure from the orthodox notion of exclusiveness. If one took a census of the greatest of world's men and women, I fear he would be surprised to discover that the majority of them owe very little to Universities or indeed to any educational system. Shakespeare knew little Greek and less Latin. Our Keshab Chandra Sen and Rabindra Nath, Sarat Chanrda Chatterjee, the prince of novelists and story-writers, Girish Chandra Ghose, the foremost of our dramatists, never crossed the threshold of the University. Whilst on the one hand, therefore, the charge of handling mediocrity in the University system is not altogether unfounded, the current Emersonian aphorism that 'Universities are hostile to genius', is, on the other hand, not wholly justifiable. Whilst Universities should be anxious to invite real workers for human progress, we on our part should see that they are rendered independent to do so. If I may quote from Mr. Wells, 'they (future Universities) will offer no general education at all, no graduation in arts or science or wisdom. The only students who will come tot hem will be young people who are specially attracted and who want to work in close relation as assistants, secretaries, special pupils, collateral investigators with the devoted and distinguished men whose results are teaching all the world'.

I will now turn to the consideration of the 'regional' character of your University, a circumstance from which a State cannot perhaps escape when it undertakes to control and maintain its whole educational system. It is clear that the success or failure of this regional scheme depends entirely upon the broadmindedness of the State itself. and on the continuance of the policy of co-operation between its various departments and the University. In short, a regional University is often made to synchronise with the political phases of its originator, the state, and as such its destiny is uncertain. I am, therefore, ever conscious of the limitations of such a system from the point of view of the highest educational ideal. Looking, however, from the practical point of view, such a scheme is the only rational one to be followed by a self-contained state, and in fact paradoxical as it may seem from its name, it does not ordinarily exclude the ideals and aspirations of a University in the widest possible sense. A very important issue has to my mind been raised by this departure of yours. I will explain it by

(*Continued on page 6.*)

The Rationalist

HINDU SUPERIORITY

HINDU COLONIZATION

(Continued.)

It is noteworthy that some of the scriptures of the Japanese priests preserved in the Horinzi Temple of Japan are written in Bengali characters of the eleventh century. [1]

The influence of India on Japan, as Dr. Taka Kasu says, was not intellectual only. The official records of Japan, Nihon-ko-ki and Ruijukokushi, describe how cotton was introdueed in Japan by two Indians who reached Japan in July 799 and April 800 A.D. Vide also Dr. Taka Kasu's "What Japan owes to India," in the Journal of the Indo-Japanese Association for January 1910.

AMERICA

The fact that a highly civilized race inhabited America long before the modern civilization of Europe made its appearance there, is quite clear from the striking remains of ancient and high refinement existing in the country. Extensive remains of cities which must have been once in a most flourishing condition, of strong and well-built fortresses, as well as the ruins of very ancient and magnificent buildings, tanks, roads and canals that meet the eye over a very wide area of the southern continent of America, irresistibly force us to the conclusion that the country must have been inhabited at one time by a very highly-civilized nation. Whence did this high civilization spring?

1. Anecdota Oxoniensis, Vol. III.

The researches of European antiquarians trace it to India. Mr. Coleman says: "Baron Humboldt, the great German traveller and scientist, describes the existence of Hindu remains still found in America."[1]

Speaking of the social usages of the inhabitants of Peru, Mr. Pococke says: "The Peruvians and their ancestors, the Indians, are in this point of view at once seen to be the same people."[2] The architecture of ancient America resembles the Hindu style of Architecture. Mr. Hardy says: "The ancient edifices of Chichen in Central America bear a striking resemblance to the topes of India."[3] Mr. Squire also says: "The Buddhist temples of Southern India, and of the islands of the Indian Archipelago, as described to us by the learned members of the Asiatic Society and the numerous writers on the religion and antiquities of the Hindus, correspond with great exactness in all their essential and in many of their minor features with those of Central America."[4] Dr. Zerfu remarks: "We find the remarkable temples, fortresses, viaducts, aqueducts of the Aryan group."[5]

A still more significant fact proves the Hindu origin of the civilization of ancient America. The mythology of ancient America furnishes sufficient grounds for the inference that it was a child of Hindu mythology. The following facts will elucidate the matter:—

(1) Americans worshipped Mother Earth as a mythological deity, as the Hindus still do—Dhatri-mata and Prithvi

1. Hindu Mythology, p. 350.
2. India in Greece, p. 174.
3. Eastern Monachism.
4. Serpent Symbol.
5. A Manual of Historical Development of Art.

mata are well-known and familiar phrases in Hindustan.

(2) Footprints of heroes and deities on rocks and hills were worshipped by the American as devoutly as they are done in India even at the present day. Mexicans are said to have worshipped the footprints of Quetzal Coastle, as the Indians worship the footprints of Buddha in Ceylon, and of Krishna in Gokul, near Muttra.[1]

(3) The Solar and Lunar eclipses were looked upon in ancient America in the same light as in modern India. The Hindus beat drums and make noises by beating tin pots and other things. The Americans, too, raise a frightful howl and sound musical intsruments. The Carecles (Ameeicans) think that the demon Maleoyo, the hater of light, swallows the moon and the sun in the same way as the Hindus think that the demons Rahu and Ketu devour the sun and moon.

(4) The priests were represented in America with serpents round their heads as Siva, Kali and others are represented by the Hindus.

(5) The Mexicans worshipped the figure made of the trunk of a man with the head of an elephant. The Hindus, as is well-known, still worship this deity under the name of Ganesh. Baron Humboldt thus remarks on the Mexican deity: "It presents some remarkable and apparently not accidental resemblance with the Hindu Ganesh"

(6) The legend of the Deluge,[2] as believed in by the Hindus, was also prevalent in America.

(7) The Americans believed that the sun stood still at the word of one of their saints. In India it is said that the cries of Arjuna at the death of Krishna caused the sun to stand still.

(8) The tortoise myth is common to India and America. Mr. Taylor says: "The striking analogy between the tortoise myth of North America and India is by no means a matter of new observation; it was indeed noticed by Father Lafitan nearly a century and a half ago. Three great features of the Asiatic stories are found among the North American Indians in their fullest and clearest development. The earth is supported on the back of a huge floating tortoise, the tortoise sinks under and causes a deluge, and the tortoise is conceived as being itself the earth floating upon the face of the deep."[1]

(9) The serpent-worship was common to both countries. In India, even to the present day, the serpent is the emblem of wisdom, power, duration, life, eternity and a symbolic representation of the sun. The fact that serpent-worship is common to the Hindu, the Egyptian, the Syrian, the Grecian, the Chinese, the Scandinavian and the American mythologies has been held to be another proof of the Hindu mythology being the parent of these systems of mythology. Their philosophy was also drived from India. Their belief in the doctrine of the transmigration of souls shows their philosophy to be of Hindu origin.

(To be contin. ed).

1 The people of Ajmer worship the footprints of Ajaipal, the founder of Ajmer, on a rock near the city.

2. Brahma caused the deluge when only one pious man named Satyavrat, and his family and some animals were saved.—Asiatic Researches Vol. I.

1. Early History of Mankind.

(*Continued from page 3.*)

referring to the case of the Dacca University of our province, which unfortunately is essentially a replica of the Calcutta University. Now my contention is, 'Was it necessary within the same province and within 16 hours of easy communication to duplicate an institution? Would it not have been much better to create in Dacca a University centre having special reference to the study of agriculture, jute, hide, fishery, forest products, boat and bridge building, etc., and thus supplement the courses falling short in Calcutta and introduce research on problems of local interest? To me it appears wanton; raising of stereotyped Universities without regard to 'regional' considerations is wasting economic power. And more. The very functions of Universities, which are so fundamentally different from those of schools, are made to approximate each other. Let us not then call such Universities by that dignified name, or if that is to be, the abode of our highest ideals of education and culture must be christened otherwise. Unfortunately, the misunderstanding of the functions of the two is too common, and we have thus amidst us a system which satisfies the requirements of neither. No wonder, therefore, the share of Indian contribution to the stock of world's modern culture and knowledge is as yet so small! Now, in your university if you are strictly logical in your conception of regional University, you cannot go on adding faculty after faculty without due consideration to your regional needs. Naturally this remark does not apply so well to the humanistic faculties; but so far as the science faculties are concerned, it would be only proper if you rather stuck on to your regional notions. Thereby you will not only have introduced economy in your education, but will have made the University a living consulting body on matters of technical importance. Thus the University will ultimately be a productive institution, thriving by its own potence and not obliged to go round with the begging bowl! The vast industrial enterprises owned or initiated by the state will be the training ground of not only those that will subsequently choose industrial career, but will afford untold facilities to the expert investigators of the University, whose discoveries bring wealth and fame to the state! This is an advantage which we in Calcutta cannot claim. As it is, the state departments or state manufactories are practically sealed books, and then there are not very many of them!

I want here to make a few observations in connection with your intended department of technology about which I found a reference in your Vice-Chancellor's remarkable introductory speech on the Report of the University Re-organisation Committee, on the 28th November, last year. Our experience of University technological education dates from six years back. The department was started with a pupil and colleague of mine at its head, well-trained both in the Universities and factories at home and abroad. Thoroughly conversant with local industrial conditions, and conscious of the inadequacy of fundamental training in the schools and colleges, he has been forced to make a compromise between the higher University ideal and the technical degree course. I frankly admit, he could do better under the existing circumstances, when the race has first to be brought up to an industrial consciousness; and till the preparatory diploma and degree courses are satisfactorily established, our University effort in this direction will continue to be an amalgamation of the two.

(To be continued)

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RS. 15—00

ಶ್ರೀ ಆಣ್ಡಾಳ್ ಚರಿತ್ರೆ

ಕಲ್ಯಬ್ದ ೪೮ ನೆಯದು ಮುಗಿದನಂತರ ನಳವರ್ಷ, ಕರ್ಕಾಟಕಮಾಸ, ಶುಕ್ಲಪಕ್ಷ ಚತುರ್ದಶಿ ಮಂಗಳವಾರ ಪೂರ್ವಫಲ್ಗುನೀ ನಕ್ಷತ್ರದಲ್ಲಿ ಭೂದೇವಿಯು ಶ್ರೀವಿಲ್ಲಿಪುತ್ತೂರಿನಲ್ಲಿ "ಆಣ್ಡಾಳ್" ಎಂಬ ಹೆಸರಿನಿಂದ ಅವತರಿಸಿದರು. ವಟಪತ್ರಶಾಯಿಯಾದ ಆ ಊರಿನ ಸ್ವಾಮಿಗೆ ಪುಷ್ಪಕೈಂಕರ್ಯವನ್ನು ಮಾಡಿಕೊಂಡಿದ್ದ ಪೆರಿಯಾಳ್ವಾರ್ರವರಿಗೆ ತುಳಸೀತೋಟದಲ್ಲಿ ಮಣ್ಣನ್ನು ಅಗೆಯುತ್ತಿದ್ದಾಗ, ಭೂಮಿಯಲ್ಲಿ ಇವರಕೈಗೆ ಗೋದಾದೇವಿಯು ಸಿಕ್ಕಿದುದರಿಂದ, ಈಕೆಯು ಅವರ ಮಗಳೆಂದು ಲೋಕದಲ್ಲಿ ಪ್ರತೀತಿ. ದಿನೇದಿನೇ ಶುಕ್ಲಪಕ್ಷದ ಚಂದ್ರನಂತೆ ವೃದ್ಧಿಯಾಗುತ್ತಿದ್ದಳು. ಪೆರಿಯಾಳ್ವಾರ್ರವರು ನಿತ್ಯವೂ ಪುಷ್ಪಮಾಲೆಯನ್ನು ಆ ದಿವ್ಯದೇಶದಲ್ಲಿ ಬಿಜಯಮಾಡಿರುವ ವಟಪತ್ರಶಾಯಿಗೆ ಸಮರ್ಪಿಸುವುದಕ್ಕೋಸ್ಕರ ಕಟ್ಟಿ, ಅದನ್ನು ಭದ್ರವಾಗಿ ಸುತ್ತಿರಿಸಿ ಮಾಸಲಾಗಿಡುತ್ತಿದ್ದರು. ಅದನ್ನು ಅವರಿಗೆ ತಿಳಿಯದಂತೆಯೇ ಶ್ರೀ ಗೋದಾದೇವಿಯು ನಿತ್ಯವೂ ಬಿಚ್ಚಿ ತಾನು ಮುಡಿದುಕ್ಕೊಂಡು ಕನ್ನಡಿಯಲ್ಲಿ ತನ್ನನ್ನು ನೋಡಿಕ್ಕೊಂಡು, ತದನಂತರ ಆ ಪುಷ್ಪಮಾಲಿಕೆಯನ್ನು ಎಂದಿನಂತೆ ಸುತ್ತಿರಿಸಿ ಪೂರ್ವದ ಸ್ಥಳದಲ್ಲಿಯೇ ಇಡುತ್ತಿದ್ದಳು. ಇದನ್ನು ಒಂದು ದಿನ ಪೆರಿಯಾಳ್ವಾರ್ರವರು ಕಂಡು ಮಗಳಮೇಲೆ ಬಹಳವಾಗಿ ಮುನಿದರು; ಮತ್ತು ಆ ದಿನ ಸ್ವಾಮಿಗೆ ಅಂಥಾ ಪುಷ್ಪಮಾಲಿಕೆಯನ್ನು ಸಮರ್ಪಿಸಲು ಹಿಂತೆಗೆದು ಸುಮ್ಮನಿದ್ದರು. ಆದಿನ ರಾತ್ರೆ ವಟಪತ್ರಶಾಯಿಯಾದ ಸ್ವಾಮಿಯು ಇವರ ಸ್ವಪ್ನದಲ್ಲಿ ಬಂದು—ಆಳ್ವಾರ್ರವರೇ, ನಮಗೆ ಪುಷ್ಪಮಾಲಿಕೆಯನ್ನು ಈ ಹೊತ್ತು ತರಲಿಲ್ಲವಲ್ಲಾ! ಇದೇನು ಕಾರಣ, ಎಂದು ಕೇಳಲು; ಆಳ್ವಾರ್ರವರು ಇದ್ದ ಸಂಗತಿಯನ್ನು ಅರಿಕೇಮಾಡಿಕೊಂಡರು. ಆಪಕ್ಕೆ ವಟಪತ್ರಶಾಯಿಯು—ಹಾಗೆಮಾಡಿದ ಮೇಲಲ್ಲವೇ, ಆ ಪುಷ್ಪಮಾಲಿಕೆಯು ಅಪ್ಪ ವಾಸನೆಯುಳ್ಳದಾಗಿಯೂ ಪ್ರೀತಿಕರವಾಗಿಯೂ ಇರುವದು; ಆದಕಾರಣ ಗೋದಾದೇವಿಯು ಅಲಂಕರಿಸಿಕೊಂಡು ತೆಗೆದಿಟ್ಟ ಪುಷ್ಪಮಾಲಿಕೆಯನ್ನೇ ನಮಗೆ ನೀವು ಎಂದಿನಂತೆ ಸಮರ್ಪಿಸಬಹುದು, ಎಂದು ಸಮಾಧಾನಮಾಡಿದರು. ಅದೇ ಪ್ರಕಾರ ಪುಷ್ಪಮಾಲಿಕೆಯ ಕೈಂಕರ್ಯವನ್ನು ಆಳ್ವಾರ್ರವರು ಜರುಗಿಸುತ್ತಾ ತನ್ನ ಮಗಳೆಂದು ಭಾವಿಸಿದ್ದ ಗೋದಾದೇವಿಯು "ಲಕ್ಷ್ಮಿಯೋ, ಭೂದೇವಿಯೋ" ಆಗಿರಬೇಕೇ ಹೊರತು ಸಾಮಾನ್ಯ ಸ್ತ್ರೀಯಲ್ಲವೆಂದು ಯೋಚಿಸಿಕೊಂಡಿದ್ದರು.

ಈ ಮಧ್ಯೆ ಆಣ್ಡಾಳವರಿಗೆ ಯೌವನ ಪ್ರಾದುರ್ಭಾವವಾಗಲು, ಈಕೆಯು ಸಾಕ್ಷಾತ್ ಶ್ರಿಯಃಪತಿಯನ್ನಲ್ಲದೆ ಮತ್ತೊಬ್ಬರನ್ನೂ ತಾನು ಮದುವೆಯಾಗುವುದಿಲ್ಲವೆಂದು ನಿಶ್ಚಯಿಸಿ, ತದೇಕಧ್ಯಾನಳಾಗಿ ೩೦ ಪದ್ಯಗಳುಳ್ಳ "ತಿರುಪ್ಪಾವೈ" ಗ್ರಂಥವನ್ನೂ, ೧೫೩ ಪದ್ಯಗಳುಳ್ಳ "ನಾಯಚ್ಚಿಯಾರ್ತಿರುಮೊಳಿ" ಯನ್ನೂ ರಚಿಸಿ ಭಗವದ್ಗುಣಾನಾ ಭವಪರವಶಳಾಗಿದ್ದಳು. ಭೂಲೋಕದವರಲ್ಲಿ ಯೋಗ್ಯರಾದ ಒಬ್ಬರನ್ನು ಪಾಣಿಗ್ರಹಣಮಾಡಿಕೊಳ್ಳಬೇಕೆಂದು ಆಪ್ತರಾದವರು ಒತ್ತಿ ಹೇಳಿದರೆ, ಆಗ ಈಕೆಯು ಅವರನ್ನು ನೋಡಿ—ಮನುಷ್ಯರಾದವರಿಗೆ ನನ್ನನ್ನು ಕೊಡುವುದಾಗಿ ಮಾತು ಉಂಟಾದಲ್ಲಿ, ನಾನು ಬದುಕತಕ್ಕವಳಲ್ಲಾ! ಎಂದು ಅವರನ್ನು ಧಿಕ್ಕರಿಸಿ ಮಾತನಾಡುತ್ತಿದ್ದಳು. ಕೊನೆಗೆ ಆಳ್ವಾರ್ರವರು ಇವಳ ಜ್ಞಾನಭಕ್ತಿವೈರಾಗ್ಯಾತಿಶಯವನ್ನು ನೋಡಿ—ಎಲೈ ಆಣ್ಡಾಳೇ, ಹಾಗಾದರೆ ಯಾವ ಸ್ವಾಮಿಯನ್ನು ನೀನು ಒಪ್ಪಿ ಮದುವೆಯಾಗುವೆ; ಎಂದು ಕೇಳಲಾಗಿ, ಆಕೆಯು—ನೀವು ೧೦೮ ತಿರುಪತಿಯ ಸ್ವಾಮಿಗಳನ್ನು ಕೊಣ್ಡಾಡಿ ಅವರವರ ಗುಣಾತಿಶಯಂಗಳನ್ನು ತಿಳಿಸಿದರೆ, ನಾನು ಅವರಲ್ಲಿ ಒಬ್ಬರನ್ನು ಗೊತ್ತಾಗಿ ಹೇಳುವೆನು, ಎಂದಳು. ಆಗ ಆಳ್ವಾರ್ರವರು "ಕೋದೈಮಂಡಲಿ" ಎಂದು ಲೋಕದಲ್ಲೆಲ್ಲಾ ಪ್ರಸಿದ್ಧವಾಗಿರುವ ಗ್ರಂಥದ ಪ್ರಕಾರ ಪ್ರತಿಯೊಂದು ದಿವ್ಯದೇಶದಲ್ಲಿಯೂ ಬಿಜಯಮಾಡಿರುವ ಸ್ವಾಮಿಗಳನ್ನು ಕ್ರಮೇಣ ಕೊಣ್ಡಾಡುತ್ತಾ ಬರಲು ಗೋದಾದೇವಿಯು ಕೊನೆಗೆ ಶ್ರೀರಙ್ಗನಾಥ ದೇವರ ಕಲ್ಯಾಣಗುಣಂಗಳನ್ನೆಲ್ಲಾ ಕೇಳಿ ಅವರನ್ನು ತಾನು ಪಾಣಿಗ್ರಹಣಮಾಡಿಕೊಳ್ಳುವುದಾಗಿ ಒಪ್ಪಿದಳು. ತರುವಾಯ ಒಂದು ದಿನ ರಾತ್ರಿಯಲ್ಲಿ ಭಕ್ತಪರಾಧೀನನಾದ ಶ್ರೀರಙ್ಗನಾಥನು ಆಳ್ವಾರ್ರವರ ಸ್ವಪ್ನದಲ್ಲಿ—ನೀವು ಆಣ್ಡಾಳನ್ನು ನಮಗೆ ಪಾಣಿಗ್ರಹಣಮಾಡುವದರಲ್ಲಿ ಸಂಶಯಪಡಬೇಡಿರಿ, ವಿವಾಹೋತ್ಸವಕ್ಕೆ ತಕ್ಕ ಸಾಧನಂಗಳೊಡನೆ ಛತ್ರಚಾಮರಾದಿಪರಿಕರಸಹಿತ ನೀವು ಮಗಳನ್ನು ಕರೆದುಕ್ಕೊಂಡು ಬನ್ನಿರಿ, ಎಂದು ಅಪ್ಪಣೆಕೊಡಿಸಿದರು. ಆಳ್ವಾರ್ರವರು ಅದೇ ಪ್ರಕಾರ ಗೋದಾದೇವಿಯನ್ನು ಪಲ್ಲಕ್ಕಿಯಲ್ಲಿ ಕೂರಿಸಿ ವಾದ್ಯ ಛತ್ರ ಚಾಮರಾದಿ ಪರಿಕರಂಗಳ ಅಟ್ಟಹಾಸದೊಡನೆ ಶ್ರೀ ರಙ್ಗನಾಥನ ಸನ್ನಿಧಿಗೆ ದಯಮಾಡಿದರು. ಅಲ್ಲಿ "ಆಣ್ಡಾಳ್" ದೇವಿಯು ಸ್ವಾಮಿಯನ್ನು ಸಾಕ್ಷಾತ್ಕರಿಸಿ ಅಪ್ರಾಕೃತವಾದ ದಿವ್ಯಮಂಗಳವಿಗ್ರಹವನ್ನು ಸೇವಿಸಿ, ಅವನ ದಿವ್ಯ ಕಲ್ಯಾಣಗುಣಂಗಳನ್ನು ಕೊಣ್ಡಾಡಿ ತದೇಕಧ್ಯಾನಳಾಗಿ, ಎಲ್ಲರೂ ನೋಡುತ್ತಿರುವ ಹಾಗೆಯೇ, ಸ್ವಾಮಿಯ ಪಾದಾರವಿಂದದಲ್ಲಿ ಐಕ್ಯವಾದಳು. ಈ ಅದ್ಭುತವನ್ನು ಅಲ್ಲಿದ್ದ ವಲ್ಲಭದೇವರಾಯ ಮುಂತಾದವರೆಲ್ಲಾ ಕಂಡು ಆಶ್ಚರ್ಯಪಟ್ಟರು. ಕೃತಾರ್ಥರಾದ ಆಳ್ವಾರ್ರವರು ವಿಲ್ಲಿಪುತ್ತೂರಿಗೆ ಹಿಂತಿರುಗಿ ತಮ್ಮ ಪುಷ್ಪ ಕೈಂಕರ್ಯದಲ್ಲಿಯೇ ನಿರತರಾಗಿರುತ್ತಿದ್ದರು.

ಈ ಚರಿತ್ರೆಯಿಂದ "ಆಣ್ಡಾಳ್" ಎಂದು ಪ್ರಸಿದ್ಧಳಾದ ಗೋದಾದೇವಿಯು ಪರಮ ಭಕ್ತಿ ವೈರಾಗ್ಯಭೂಷಣ ಭೂಷಿತೆಯೆಂದೂ ಲಕ್ಷ್ಮಿಯ ಅವತಾರವೆಂದೂ ಹೇಳಲು ಅವಕಾಶವಿದೆ. ಈಕೆಯು ರಚಿಸಿದ "ತಿರುಪ್ಪಾವೈ" ಗ್ರಂಥವನ್ನು ಉಪನಿಷತ್ಸಾರವೆಂದು ಪೂರ್ವಾಚಾರ್ಯರು ನಿರ್ಣಯಮಾಡಿದಾರೆ. ಉಪನಿಷತ್ತುಗಳಲ್ಲಿ ಪ್ರತಿಪಾದಿಸಲ್ಪಟ್ಟಿರುವ ವೇದಾಂತಾರ್ಥಗಳನ್ನು ಒಳಗೊಂಡಿರುವುದರಿಂದ ಇದನ್ನು ಬಹಳ ಶ್ರೇಷ್ಠವಾದ ಗ್ರಂಥವೆಂದು ಕೊಂಡಾಡುವರು. "ಪೂ. ಸಾನಾಂಮಾರ್ಗಶೀರ್ಷೋಹಂ" ಎಂಬ ಭಗವದ್ಗೀತಾ ವಾಕ್ಯಾನುಸಾರವಾಗಿ ಮಾಸಗಳಲ್ಲೆಲ್ಲಾ ಉತ್ತಮವಾಗಿಯೂ, ಆದಿಯಾಗಿಯೂ ಇದ್ದ ಮಾರ್ಗಶೀರ್ಷಮಾಸದಲ್ಲಿ ಪ್ರತಿದಿನವೂ ಒಂದು ಪದ್ಯ (ಪಾಶುರ) ದ ಪ್ರಕಾರ ಭಗವದಾರಾಧನವಾಗುವ ಕಾಲದಲ್ಲಿ ಅನುಸಂಧಾನಮಾಡುವ ಕ್ರಮವು ಈಗಲೂ ನಡೆದು ಬರುತ್ತಿದೆ; ಮತ್ತು ಈ ಗ್ರಂಥದಲ್ಲಿ ಸೂಚಿಸಿರುವಂತೆ ಪಂಚಪಂಚ ಉಪಕಾಲದಲ್ಲಿಯೇ ದೇವತಾರಾಧನವು ಶೈವ ವೈಷ್ಣವರಲ್ಲೆಲ್ಲಾ ಸಾಮಾನ್ಯವಾಗಿ ಜರುಗುತ್ತಿದೆ. ಮಧ್ಯಾಹ್ನಕಾಲದಲ್ಲಿ ಅವಕಾಶವೂ ಅನುಕೂಲವೂ ಇದ್ದಲ್ಲಿ ಆಯಾಪದ್ಧತಿಯ ವೇದಾಂತಾರ್ಥ (ಸ್ವಾಪದೇಶಾರ್ಥ) ವನ್ನು ಅಲ್ಲಲ್ಲಿ ವಿದ್ವಾಂಸರ ಮೂಲಕ ಭಕ್ತಜನರು ಕೇಳುವ ಪದ್ಧತಿಯೂ ಉಂಟು.

ಈ ಗ್ರಂಥಕರ್ತಳು ಸ್ತ್ರೀಜಾತಿಯಾದುದರಿಂದ ತನ್ನ ಸ್ನೇಹಿತರಾದ ಭಾಗವತರನ್ನು ಸಖಿಯರೆಂದು ವರ್ಣಿಸಿ ಅವರನ್ನೆಲ್ಲಾ ಗುಂಪಾಗಿ ಸೇರಿಸಿಕೊಂಡು ಸ್ವಾಮಿಯನ್ನು ಸೇವಿಸಲು ಜೀಯರ ಸನ್ನಿಧಿಗೆ ಹೋಗುವಳು. ಶ್ರೀ ನಂದಗೋಕುಲದಲ್ಲಿ ಬಿಜಯಮಾಡಿದ್ದ ಶ್ರೀ ಕೃಷ್ಣನನ್ನು ಗೋಪಿಯರೆಲ್ಲಾ ಆಶ್ರಯಿಸಿ ಮಂಗಳಾ ಶಾಸನಮಾಡಿ ಅವನಿಂದ ಪುರುಷಾರ್ಥಂಗಳನ್ನು ಪಡೆದ ಕ್ರಮವನ್ನು ಅನುಕರಿಸಿ "ಆಣ್ಡಾಳ್" ಅವರು ಶ್ರೀವಿಲ್ಲಿಪುತ್ತೂರಿನಲ್ಲಿನ ವಟಪತ್ರಸ್ವಾಮಿಯ ಸನ್ನಿಧಿಗೆ ಹೋಗಿ, ತನ್ನ ಸಖಿಯರೊಡನೆ ಅದೇ ಪ್ರಕಾರ ಸ್ವಾಮಿಯನ್ನು ಕೊಂಡಾಡಿ ಮಂಗಳಾಶಾಸನಮಾಡಿದಳೆಂದು ಹೇಳಿದೆ. ಈ ರೀತಿ ಗೋಪಸ್ತ್ರೀಯರು ಸ್ವಾಮಿಯಾದ ಶ್ರೀ ಕೃಷ್ಣನನ್ನು ಕೊಂಡಾಡಿದ್ದು ಶ್ರೀಭಾಗವತದಲ್ಲಿ ಪ್ರಸಿದ್ಧವಾಗಿದೆ.

* ಈ ಆಣ್ಡಾಳ್‌ದೇವಿಯನ್ನು ಶ್ರೀರಂಗನಾಥನು ಸರಿಪೂರ್ಣಕಟಾಕ್ಷದಿಂದ ಅನುಗ್ರಹಿಸಿ, ಆವಳ ಮನೋರಥವನ್ನು ನೆರವೇರಿಸಲು ಶ್ರೀ ವಿಲ್ಲಿಪುತ್ತೂರಿಗೇನೇ ಸಪರಿವಾರನಾಗಿ ದಯಮಾಡಿಸಿ, ಅಲ್ಲಿ ಫಾಲ್ಗುಣಮಾಸ ಪಲ್ಗುನೀ ನಕ್ಷತ್ರದ ಶುಭಮುಹೂರ್ತದಲ್ಲಿ ವಡಪೆರುಂ ಕೋಯಿಲುಡೈಯಾನ್ ಸನ್ನಿಧಿಯಲ್ಲಿ ಯಥಾವಿಧಿಯಾಗಿ ತಿರುಕ್ಕಲ್ಯಾಣೋತ್ಸವವನ್ನು ಬಹುವಿಜೃಂಭಣೆಯಿಂದ ಜರಗಿಸಿ ಮದುವೆಮಾಡಿಕೊಂಡನೆಂದು ಹೇಳುವದೂ ಉಂಟು.

By late Sri M. B. Srinivasa Iyengar, M.A.
Kannada Translator to Govt.

"SAKUNTALA IN U.S.S.R."

The premiere of the ballet "Sakuntala" written by the Soviet composer Sergei Balasanyan was held in Riga, Latvia. The music contains some traditional melodies, but in the main it is original and follows the classical ballet tradition.

"I first conceived the idea of producing a ballet after the beautiful poetic subject of all-conquering love in 1957, when Moscow celebrated Kalidasa's 1500th anniversary," Balasanyan said.

The composer travelled in India and familiarised himself with her people, customs, nature and music.

Elena Tangayeva-Birzniyek was the first among the choreographers to stage "Sakuntala" in the Riga Academic Opera and Ballet Theatre. She is also the author of the ballet score.

Latvian artists had a hard time working on Indian folk dances, so different from what they were accustomed to. In this they had the assistance of their Indian colleagues, Maya Rao and Shiva Shankar. Both attended the first night show.

Maya Rao said that during the show she had a feeling that she was in India, for the ballet seemed to be so truly Indian to her!

The Rationalist

MYSTERIOUS UNIVERSE

Sir Oliver Lodge once gave a public lecture to a large audience on the new conception of energy. That matter is only one of the innumerable forms of energy, he said, had been emphasised by Einstein in his theory of relativity. This was the revolution in thought which characterised the advance of science in the twentieth century. The electrical theory of matter began it; the theory of relativity would go on to clinch it. We should find that the fundamental thing in the material universe was the ether in its various forms of energy, and that the sun and stars and planets were only the latest recognised manifestations of an unsuspected form of that energy. Posterity had to solve the problems of the connection between ethoric energy on the one hand and life and mind on the other! "Now let me tell you, privately and unofficially," Sir Oliver continued, "what I think myself about the structure and properties of the material universe, leaving its mental and spiritual and even its vital aspects unmentioned, for although some biologists and philosophers have used the term vital energy as if life were one of the forms which energy takes, I do not myself think that term is justified. Undogmatically and tentatively, I do not think that life is one of the forms of energy in the sense that it can be transmuted into other forms. It seems to me a guiding and directing principle, 'an extra' which interacts with the material or physical universe, but is not of it.

"I apprehend that the universe must contain many things beyond the scope of those that we study in physical science, and that we only get a dim and clouded apprehension of such things when they interact with those other aspects which either directly or indirectly appeal to our senses or our reason. These higher entities appear to be undeniably realities, but we are not provided with the clues which may some day, perhaps, enable us to treat them scientifically and incorporate them into the region of organised knowledge. Meanwhile, though we may be respectfully silent about them, we need not make the absurd blunder of denying their existence! The intuitions of poets, prophets, and saints are to be respected even by the devotees of physical science, whose field is so large already that they are tempted to treat it as comprehensive of all reality, which, I assert dogmatically, it is not!"

In our physical scheme, said Sir Oliver in conclusion, we had left intelligence out, but in so far as physics ignored life and mind it could not be a complete philosophy. "A true philosophy must be comprehensive and ignore nothing. Such a philosophy did not yet exist. We could, however, already realise that the universe was infinite beyond our comprehension, that its complete understanding was beyond our comprehension and scientific grasp, and that our imagination, intuition, and every other faculty must be strained to the uttermost, before we got a momentary glimpse of the vast possibilities latent in reality as a whole,!" said Sir Oliver who was one of the Maharshi's of "Modern Science," which may be said to be only the youngest brother of "Ancient Science!" Ed.

CONVOCATION ADDRESS

by Dr. SIR P. C. RAY.

1926.

(Continued from previous issue.)

The question may be asked why was it then that the technological course in the University was started without previously creating diploma and degree courses? The answer is not unknown to your Vice-Chancellor. The princely gift of the late Sir Rashbihari Ghose brought this course of study within the curriculam of the University, and although the main object of the endowment is to promote research in technology which is being so successfully fulfilled in the departments of Applied Chemistry and Physics, the creation of post-graduate courses in them was found necessary to recruit specially trained youngmen for the very purpose of research on the one hand, and for supplying the demand of manufacturing concerns on the other. The experience of the last six years has thus placed in our possession useful data for initiation of the junior courses which are contemplated at an early date, and as every year is passing, we are noticing a conspicuous improvement in the quality of the trained youngmen who, we hope, will soon prove their usefulness by being captains of industry. But in this happy expectation I am forced to strike a note of aged despondency. As I have already said, the advantage which your University students enjoy today or would continue to enjoy till many years, is not in the luck of the Bengalee students. Already signs of over-production in the technological department are in evidence, and I fear if the productive industries do not increase in number or extend their enterprises, their education would be an economic waste. If, on the other hand, inspite of their University education, they would view manual labour in its true perspective and realise its dignity, they would continue to earn their living no less satisfactorily than the so-called lucky 'Service' men. I know there are hundreds of uneducated soap makers on the other side of the Canal in Calcutta whose capital ranges from Rs. 500 to Rs. 50,000, who are their own experts, managers, salesmen, or boiling man, plying a successful trade, whilst our educated youngmen with spectacles, chair and table, are unable to support themselves! This should be an eye-opener. Lord Leverhulme's example should stimulate them. He commenced his career as an apprentice in a small grocer's shop. Whilst cheerfully preparing to embrace manual labour, they should be happy in the consciousness that their education has given them an advantage over their uneducated competitors in that the key to the secrets of nature is in their possession—it is now for them to wait and opportunely use it. I wish it were otherwise, but I regret that our social and educational systems are equally responsible for this state of utter helplessness of our youngmen. Degeneration started by the absence of a general sustaining ideal in the nation, a life of luxury and self-indulgence with some or the most depressing poverty with most, soon bring the brightest of our youngmen to a state of both intellectual and physical torpor! And education which should have elevated them, completes their wreck by supplying "notes and digests"!

Few probably pause to think now-a-days what the austere system of our past stood for, and what priceless reward in the shape of self-reliance it gave. In the abundance of heritage we are forgetting how to keep it. Of Carlyle and his contemporaries his biographer Froude says:

"They had no one to look after them either on their journey or when they came to the end. They walked from their homes, being unable to pay for their coach-hire. They entered their own names at the

college. They found their own humble lodgings and were left entirely to their own capacity for self-conduct. The carriers brought them cat-meat, potatoes and salt-butter from the home farm, with a few eggs occasionally as a luxury. With their thrifty habits, they required no other food. In the return cart, their linen went back to their mothers to be washed and mended. Poverty protected them from temptations to vicious amusements. They formed their economical friendships; they shared their breakfasts and thoughts and had their clubs for conversation or discussion. When term was over, they walked home in parties, each district having a little knot belonging to it; and known along the roads as University Scholars they were assured of entertainment on the way. As a training in self-dependence, no better education could have been found in these Islands."

I would earnestly plead, therefore, whether one is a votary of technology or of the school of Humanity, that the University of Mysore do not spare itself in checking those elements in its educational system which may tend to subvert self-help in the student community. "Live hard", as said the iron philosopher, and yours will be the golden harvest.

Now, returning back to technology: A state or a country that aspires to be economically independent must develop all its natural resources to the fullest. As in a land where agriculture is the common source of living, the people must be agricultural in their bent, so must you who aspire after developing your natural resources create a technical bent amongst your population. It is a type of economic development with which Indians came to be acquainted only recently, and unlike agriculture, its manipulation and utilisation would have to be acquired by bringing into existence altogether different traditions even in our primary schools. The mechanical bent of mind would have to be fostered, and the powers of accurate observation and experiment would have to be cultivated not at a later stage as is being done today, but from the very beginning. This is very important, and in fact the usual habit of feeling satisfaction at having been able to do a thing "good enough" must be discouraged. I know if I were to ask twenty youngmen here to measure a piece of wood, probably all of them would come near enough the true measurement, but not one would give its true dimension. These near-enough habits would have to be eradicated if any real success in technical education is to be achieved. Mechanical education which we are inclined to dispise, the kindergarten methods and the like so powerful in developing observational powers in children, would have to be introduced to bring within the fold of education many more children whom we had by our older methods given up as hopeless.

(To be continued)

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CHILDREN'S FACTORY

The first in the Soviet Union and the only one in the world, "Chaika", a factory operated by schoolchildren, is being set up in Moscow. Everything here will be like a "real" factory. They will have shops, production plans, and their own trademark. 2,600 children will work here!

The schoolchildren will come to the shops twice a week and work for 3½ hours. The youngest of them (age 12-14) will work in the toy shop. They will manufacture dolls, design clothes for them and assemble wooden toys. Older schoolchildren will work in the radio-technical and electro-technical shops. Here they will assemble micro-electric engines—it is planned to produce about two million of them this year—as well as blocks for miniature radio-sets.

All work will be supervised by adults. They will occupy the posts of team leaders, engineers, heads of shops. They will also do the work which is difficult for children. Schoolchildren will not be "engineers" or "directors". The factory was conceived not as a game of production work but as a genuine participation of schoolchildren in production.

A part of the earnings will be paid to the students of senior classes while the remaining part will be spent on organizing summer vacations for the children.

The setting up of the factory "Chaika" is one of the forms of implementing the law on closer link between school and production. Tens of thousands of workshops where children learn various skills, have been built in the Soviet Union.

U.S.S.R. News.

PROSPERITY?

A recent inquiry on the prosperity of the West German population has been released by the Federal Bureau of Statistic in Wiesbaden. Accordingly, West Germany's 17·4 million families owned the following objects in 1962: 65 per cent a vacuum cleaner, 52 per cent a refrigerator, 27 per cent an automobile, 8·6 per cent a combination radio and television set, 13 per cent one or more electrical kitchen appliances, and three per cent a deep freezer. The ownership of radio sets and transistor radio was not investigated as these belong to nearly every household! But the probe did present interesting facts concerning the families of independent farmers. Nearly 86 per cent of these families own a sewing machine, 42 per cent a car, and 30 per cent a deep freezer. The statistics clearly shows that the refrigerators, washing machines, television sets and automobiles can no longer be considered "Luxuries" in West Germany!

* * *

When will Indian Planners achieve this? Or should they?

Ed.

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CONVOCATION ADDRESS

by Dr. SIR P. C. RAY.

1926.

(Continued from previous issue.)

I would just quote the working routine of a German school for very young boys and pass on [Lexis Vol. iv.]:

Lower Grades		
Religion	4	hours per week
German	11	,, ,, ,,
Arthmetic	4	,, ,, ,,
Drawing	—	,, ,, ,,
Nature Study	—	,, ,, ,,
Singing	1	,, ,, ,,
Gymnasim and Hardwork	2	,, ,, ,,

Middle Grade		
Religion	4	hours per week
German	8	,, ,, ,,
Arithmetic	4	,, ,, ,,
Drawing	2	,, ,, ,,
Nature Study	6	,, ,, ,,
Singing	2	,, ,, ,,
Gymnasium and Hardwork	2	,, ,, ,,

Upper Grade		
Religion	4	hours per week
German	8	,, ,, ,,
Arithmetic	6	,, ,, ,,
Drawing	2	,, ,, ,,
Nature Study	6	,, ,, ,,
Singing	2	,, ,, ,,
Gymnasium and Hardwork	2	,, ,, ,,

It would appear from the above that Drawing and Nature Study are included as courses of instruction even of the infant stage. Their significance need not be dilated upon. Whilst the latter supplies the themes, the former is as though the language of the Machine age!

So great is the demand of modern civilisation on classified and conscious knowledge that to overlook science and its practice even at the very early stage of teaching is no longer justifiable. The apparent difficulty in introducing such studies at the infant stage arises mainly from our eraoneous method of instruction. If the themes come first, the interest of children is so far excited that in the very effort to probe into them they will ungrudgingly learn the disciplines. Thus in the course of studying phenomena, they will be compelled to get enough exercise in reading, writing and arithmetic. There is no danger that they will fail to learn these things, without which they cannot study any of the themes, Herein comes the use of museums, galleries. exhibitions and the like, which are uptill today being used only by the adult, and that too indifferently. A large number of real teachers is thus necessary if we want to put the whole educational machinery into a correct form. And, as every well-trained ehild is an asset to the state, which ultimately brings wealth and prosperity to it, I leave it to the state to find out what position education should occupy in its Budget. Economy in education is a misnomer.

Gentlemen, I have yet two more points to emphasise upon before I conclude today. The first is essentially connected with inter-University relationship, and the second, the establishment of central institutes in differnt parts of India for promotion of research. The usual practice of inviting specialists for short courses of lectures though stimulating, is to my mind only a makeshift. If these distinguished men could be persuaded to reside in our Universities for periods of not less than six months, the impetus which we would then receive, and the research they would then be able to initiate would have lasting effect on the workings of the University. This intellectual exchange will lead not only to progressive realisation of human cultural aspirations, but will bring in its train a deeper sympathy for the world of human relationship. In that state, a Brahmin, a non-Brahmin, a Mahomedan or a Christian, the yellow, brown, black or the white will vanish, but they all will be considered a unit in the brotherhood of men.

(To be continued).

The Rationalist

HINDU SUPERIORITY

HINDU COLONIZATION

(Continued.)

Apart from mythology, the manners, customs and habits of the ancient Americans bore a very close resemblance to those of the Hindus. Their dress, costume, and sandals prove them to be of Indian origin. The dress of American women was the same as the national dress of Hindu women.

All that can be safely asserted as to the date of the Hindu colonization of America is, that it took place after the time of Sri Ram Chandra. That America was frequently visited by the Hindus till long after the Mahabharata is amply proved by historical records as well as the fictional literature of the Hindus.

Sri Ram Chandra and Sita are still worshipped in America, and, remarkably enough, under their original names. In America, an annual fair takes place, which closely corresponds with the Dashera (Ram Chandrajee-ka-Mela) of the Hindus.[1] Sir W. Jones says: "Rama is represented as a descendant from the sun, as the husband of Sita, and the son of a princess named Causelya. It is very remarkable that Peruvians, whose Incas boasted of the same descent, styled their greatest festival Rama Sita; whence we may suppose that South America was peopled by the same race who imported into the farthest parts of Asia the rites and the fabulous history of Rama.[1]

Mythology, architecture, philosophy, traditions, manners and legends of ancient America all argue the Hindu origin of the Americans. This is supported by what we find in the Puranas, the Mahabharata and other historical writings. It is expressly stated in the Mahabharata that Arjuna conquered Patal Desa (America) and married Alupi, daughter of the king of that country, named Kiroo, and that the fruit of this union was Arawan,[2] who afterwards distinguished himself as a great warrior.

A word regarding the route to America by the Hindus. They seem generally to have taken the sea route from Ceylon or from some place in the Bay of Bengal to Java, Bali, or Borneo and thence to America—to Mexico, Central America or Peru. But more adventurous spirits appear sometimes to have chosen the land passage to America through China, Mongolia, Siberia, Behring Straits (which, as geology has proved, was not in existence until recent times), and North America.

It has been urged that the Hindus, being prohibited from crossing the sea or even the river Attock, could not have gone to foreign climes in considerable numbers, either as traders or as settlers. Such criticism, however, only betrays ignorance of Hindu literature and Hindu history. Colonel Tod says: "It is ridiculous with all the knowledge now in our possession to suppose that the Hindus always confined themselves within their gigantic barriers the limits of modern India."[3]

1. For full particulars see The Theosophist for 1886.

1. Asiatic Researches, Vol. I, p. 426.
2. Mahabharata, Bheeshma Parva, Adhyaya 91
3. Tod's Rajasthan, Vol. II, p. 218.

The most ancient as well as the most authoritative work in Indian literature, the Veda, enjoins mankind to go to foreign countries in steamers and airships. The Yajur Veda (Adhyaya 6, Mantra 21), says :

समुद्रंगच्छ स्वाहा अन्तरिक्षं गच्छ स्वाहा देवं सवितारं गच्छ स्वाहा ॥

"Oh men, who are fit to do administrative work righteously, go to the seas in big, fast-going steamers, and to the high heavens in airships built on scientific principles." Also :—

तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत् । पश्येम शरदः शतं जीवेम शरदश्शतं शृणुयाम शरदश्शतं प्रब्रवाम शरदश्शतमदीनाःस्याम शरदश्शतं भूयश्च शरदश्शतात् ॥

(यजु. अ. ३६, सं २४)

Manu says :–

एतद्देशप्रसूतस्य सकाशादग्रजन्मनः ।
स्वं स्वं चरित्रं शिक्षेरन् पृथिव्यां सर्वमानवाः ॥

(मनु. अध्याय २. श्लोक २०)

"Let mankind from the different countries of the world acquire knowledge from learned men born in this country (India)."

With regard to the adjudication of disputes regarding the amount of fares, Manu says :–

समुद्रयानकुशला देशकालार्थदर्शिनः ।
स्थापयन्ति तु यां वृद्धिं सा तत्राधिगमं प्रति ॥

"The final decision as to what is the suitable fare will rest with traders, who are fully acquainted with sea-routes as well as land-routes."

Manu again says :–

दीर्घाध्वनि यथोद्देशं यथाकालान्तरो भवेत् ।
नदीतीरेषु तद्विद्यात्समुद्रे नास्ति लक्षणम् ॥

(मनु. अध्याय ८, श्लो ४०६)

There are numerous instances on record of political and religious leaders of India having gone to Europe and America on political and religious missions. Maharshi Vyasa with Shukadeva went to America and lived there for some time. Shukadeva eventually returned to India via Europe (Heero Desha), Persia and Turkistan. The journey took him three years and is succinctly described in the Mahabharata, Shanti Parva, Shukopatti, Adh. 326.

Just before the Great War the Pandavas started on a conquering expedition to foreign countries. The journey was twice undertaken. On the first occasion they went to Burma, Siam, China, Tibet, Mongolia, Tartary, Persia and returned to India via Hirat, Kabul, Kandahar and Beluchistan. At Kandahar (Gandhar) they were the guests of the father-in-law of Dhritarashtra. The second mission was towards the West. Starting from Ceylon (Simhala-dweepa) they went to Arabia, thence to Egypt, to Zanzibar and other parts of Africa. (See Mahabharata, Sabha Parva, Adhyayas, 26-28.)

The Sabha Parva of the Mahabharata describes how Sahadeva, the youngest of the five Pandavas, conquered a number of islands.

The magnanimous Sahadeva conquered and brought under his subjection the Mlechcha kings, hunters and cannibals inhabiting the several islands in the sea, including the island called Tamra, etc.

The Great Arjuna in the course of a voyage visited the following islands; (1) Agasthya Tirtha, (2) Pulom Tirtha; (3) Subhadra Tirtha, (4) Karandnam Tirtha, (5) Bharadwaja Tirtha. See Mahabharata, Adi Parva.

Emperor Sagara's extensive foreign conquests are also well known. His conquest of the islands of the Indian Archipelago is mentioned in the ancient traditions of those islands, where he is still worshipped as the "God of the Sea." (See also Ramayana, Balakanda, V. 2.)

(To be continued)

1963

Mankind little suspected at the birth of 1963 that the new year would bring the assassination of an American President, death to the Pope, revolutions, floods, earthquakes—and hope.

Future historians may ignore the year's vast number of major disasters, and concentrate on the first signs of a solution to the East-West conflict. Even as Moscow and Peking appeared to draw further apart, the Soviet Union turned a friendlier face towards the West.

There were two significant mile-stones. One was the signing on August 5 of a partial nuclear test ban treaty after years of negotiations. The other was an agreement signed on June 20 for a tele-printer line between the White House and the Kremlin to avert an accidental nuclear war.

The drive for Independence was sustained in 1963. The latest countries to gain full freedom were Zanzibar on December 10 and Kenya on December 12. Nyasaland and Northern Rhodesia are not far behind.

Changes of leadership among the Western Powers in 1963 left the only President De Gaulle in office.

President Kennedy fell to an assassin's bullets in Dallas on November 22. Two days later, the world heard that the alleged assassin, Lee Harvey Oswald, himself had been shot dead by the owner of a Dallas strip-tease club.

The Vice-President, Mr. Lyndon B. Johnson, was sworn into office on the same airliner which took Kennedy's body back to Washington.

A month earlier, Britain's Prime Minister, Mr. Harold Macmillan, unexpectedly resigned his office from a hospital sickbed. On October 19, the Earl of Home, who later dropped his title to become Sir Alec Douglas Home, succeeded Mr. Macmillan as Premier.

Coups in Latin America successively brought down regimes in Peru on March 3, Guatemala on March 20. Equador on July 11, Dominican Republic on September 25 and Honduras on October 3.

Uprisings in Argentina, Brazil and Haiti were crushed.

Other Governments to fall were in the Congo (Brazzaville) on August 15 and in Dahomey on October 28.

In the Middle East, Iraq's leader, Gen. Abdul Kassem, who himself led a revolt five years earlier, was deposed and executed in February. On March 8, the Syrian Government was toppled.

A pro-Nasser attempt to seize power in Syria on July 18 was crushed. Iraq had another day of trouble in November when some of the leaders of the February coup were ousted.

In the East, one of the bloodiest revolts of the year took place in the first days of November. President Ngo Dinh Diem, who had ruled South Viet Nam since 1955; was overthrown. He lost his life in the uprising.

The Far East also saw the birth of a new nation, the Federation of Malaysia, on September 16.

The year brought the deaths of a number of world figures. Pope John died on June 3 at the age of 81 and was succeeded by Paul VI on June 21.

Britain lost the Labour Party leader, 56-year-old Hugh Gaitskell on January 18.

The world of letters lost Jean Cocteau and Aldous Huxley during the year.

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ಮು|| ರಾ|| ಜಿ. ಆರ್. ಜೋಯ್ಸರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮು|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

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This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

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ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

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ಬೆಲೆ ೦-೬ಗ

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾವಾಯಿನಿ:

"ಮು|| ಜಿ. ಆರ್. ಜೋಯ್ಸರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ಓದುಗರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧವಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನೋರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂದೇಹವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದಮೇಲೆ ಮಗಿಸುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

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THE RATIONALIST

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RS. 15—00

HIS ETHICS

It was discovered that an influential government official had accepted Rs. 30000 to award a government contract to an industrial firm. In the course of events the man admitted he had also accepted Rs. 30,000 from a competitive firm to award them the contract.

"You say you received Rs. 30,000 from Company A to favour them?" he was asked.

"Yes, I did," the man admitted.

"And then you received Rs. 30,000 from Company B to favour them?"

"Yes. That's true."

"And to whom did you finally award the contract?"

Here the man raised his head and, with dignified sincerity, answered, "I awarded that contract according to the dictates of my conscience."

TWO FOOLS?

The slow movement of Beethoven's Fourth Piano Concerto is one of conductor Pierre Monteux's beloved moments in music, and every pianist who has ever played it with him is profoundly moved by the intensity of his feeling. Artur Schnabel responded with equally intense emotion when he was soloist with the San Francisco Symphony Orchestra, Monteux conducting.. As the concerto ended, aud the public burst into vociferous applause, both of them were weeping. Taking Monteux's hands in his, Schnabel whispered, "We are two old fools who love music very much, Monteux." Monteux nodded, too full of emotion to speak!

NOT EVERYTHING

While attending an abstract-art exhibition in Paris, the late French president, Rene Coty, was asked if he understood the pictures. With a sigh he said, "It's taken me all my life to understand that it is not necessary to understand everything."

FACTORY OR BEAUTY SHOP?

In a London factory 200 women workers struck when they discovered that a check was being made on their visits to the cloakroom. But a compromise with the management was soon reached. In future, workers will be allowed to smoke at the workbench. For their part, the girls promise not to wash their stockings or their hair in the cloakroom, nor give one another home perms there!

FALLS ASLEEP

The district court of Bonn, Germany, trying a recent case, ruled that "on principle it cannot be considered an accident suffered on official time or a work-casualty when a civil servant rests his two elbows on a desk, said elbows sliding sideways, and his head, or nose, or chin hits the edge of the desk!"

ಯಜುರುಪಾಕರ್ಮ ೦—೪—೦.

ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ ೦—೪—೦.

ಭಗವದಾರಾಧನ ೦—೬—೦.

ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, ಚಿಕ್ಕಬೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ. ೦—೪—೦.

Life of Saint Anantarya, in English and Hindi. 1—0—0.

RICH NOT RICHER POOR POORER

When there is so much talk of concentration of wealth and incomes, but so little of substance to confirm or deny it, any factual material that throws light on the question is welcome. Something has come to light about income distribution among individuals (not Hindu undivided families or companies) assessed to income-tax. An analysis of income-tax statistics, made by a study cell of one of the central Ministries, has revealed that over the years 1953-54 to 1961-62, there was a reduction in income concentration among individuals by 12·3 per cent in respect of incomes before tax, and by 10·7 per cent in respect of incomes after tax.

The analysis covered incomes of Rs. 5,001 and above per annum and both salary and non-salary incomes. It was found that the lower 70 per cent and the middle 20 per cent of all individuals increased their share of the total income in 1961-62 over 1953-54. The share of the top 10 per cent went down. The pattern of the shift was broadly the same for both salary earners and non-salary earners. Individuals with incomes between Rs. 5,001 and Rs. 40,000 increased their share of the total amount of income that was taxed by the authorities, the increase in the case of those coming within the income range of Rs. 5,001 to Rs. 10,000 being higher than for others. Conversely, the share of the higher income groups in the total amount taxed decreased.

To illustrate the point with absolute figures, the total taxable income of all individuals with incomes between Rs. 5,001 and Rs. 25,000 rose from about Rs. 250 crores in 1953-54 to about Rs. 500 crores in 1961-62—a rise of 100 per cent. In the same period, the total taxable income of all individuals with incomes above Rs. 25001 rose from about Rs. 160 crores to Rs. 240 crores—a rise of only 50 per cent. These resulted in the opposite of concentration, which is a diffusion of incomes. The facts do not prove that the poor are not getting poorer, for the poor are below the income-tax-paying line!

RECKLESS PLANNING

Senator Chet Holifield, Chairman of the Joint Congressional Atomic Energy Committee, said recently that he was "unhappy" about a sharp difference in costs between a nuclear power plant being built in India with U.S. aid and a domestic plant planned for New Jersey.

He announced at a committee hearing that the difference was "startling", and said the group would look into the matter carefully.

Senator Holifield said it was his understanding that the General Electric Company had been awarded a contract to build a 500,000 kilowatt plant at Oyster Creek, New Jersey at a cost of $ 132 per kilowatt of installed capacity, he said.

But the cost of a 400,000 kilowatt electric generating plant at Tarapur, India, for which the General Electric Company was also the successful bidder, was about $ 302 per kilowatt of installed capacity, he said.

The United States is contributing about 85 million dollars towards the Tarapur project and India about 35 million dollars.

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The Manager,
"Rationalist", Mysore.

A. V. Pandit.

The Rationalist

CONVOCATION ADDRESS

by Dr. SIR P. C. RAY.

1926.

(Continued from previous issue.)

The establishment of central research institutes is not a new phenomenon in this state, and Mysore probably has shown its highest appreciation of this system by her generous support to the Indian Institute of Science. I only deplore that in this continent of India where Nature has been so bounteous, many more institutes like the one in Bangalore should not already have sprung to explore into her resources. There can be no question today that human efforts whether cultural or material should abandon that straggling and isolated career of the past, and consent to team-work. These central institutes would have to divest themselves from all 'regional' traits, and work in harmony for the common good of the nation. Without being so, they can never be international.

Gentlemen, I will now conclude by showing you once again before I part what colossal waste of national intelligence we have allowed in the past by our scheme of University education, and how unqualified for the practical matters of life we emerge out of this machinery. I shall allude to the most heart-rending analysis of the situation by no less a man than Mr. K. Srinivasa Iyengar who in the course of his Vice-Chancellor's speech in 1920 stated:

"Of 18,500 graduades of the University of Madras whose careers have been traced, some 3,700 have spent their lives in Government or administrative service, about an equal number are engaged in the teaching profession, and nearly 6000 have gone into law. Medicine has had only 765 devotees, Commerce only 100, and Science a tiny fraction of the whole, 55!" "You will search in vain," said he, "for any solid contribution to the sum of human knowledge amongst this magnificent number of 18,500"!

On top of this comes the news communicated only the other day by the Associated Press:

Owing to large flux of candidates, about one thousand four hundred and fifty in number, taking degrees in person this year, the Syndicate of Madras University has decided to hold two convocations next Thursday, the first being held at 2 p.m. presided over by the Vice-Chancellor and lasting for about half an hour. The second convocation will be held at 4-30 p.m. the same day at which the Chancellor will preside."

In other words, the two Universities of Calcutta and Madras have become two huge factories for mass-production of Graduates! This inordinate, insane craze —almost a mania—for securing a degree has been working infinite mischief—it has become almost a canker eating into the very vitals of intellectual life and progress. A serious draw-back incidental to, and I am afraid, almost inseparable from the present ill-understood and misconceived notions of University training is that the young men thus turned out betray, as a rule, lamentable lack of initiative, resourcefulness and pluck when he is thrown upon the world and has to fight his way through it. The testimony of some of the greatest of men in Science or in practical business will reveal the urgent need for

reform in our Universities. "I would not give a penny for the ordinary College graduate," says Edison. "An educated man is not one whose memory is trained to carry a few dates in history—he is one who can accomplish things. A man who cannot think is not an educated man however many College degrees he may have acquired" (Henry Ford). By a curious coincidence almost at the moment I was writing these lines, my eyes accidentally caught the telegram conveying the notable pronouncement by Mr. Morris who has been called the "Ford of England": For business a University training is an absolute waste of time. Though there are exceptions, I never found a University training any use to my organisation. The University won't confer the qualities essential to Commerce, but obliterates them if originally present. It does not give an understanding of the Workers' psychology which is essential to carrying on large scale business. They absorb the idea that life is an easy thing, and pay too great attention to sport and pleasure!"

My intimate connection with several industries in Bengal for the last 30 years and more has given me a rude shock and sad experience in this respect, as far as University products are concerned.

My audience, I am afraid, is getting a bit nervous as, being invited to address Convocation of graduates. it may be thought that I have been utilising this opportunity to preach a sermon against University education altogether. Nothing is further from my purpose. My object is to sound a note of warning against the feverish craze in our youngmen to secure a degree, and the same to those Universities themselves who would lose sight of their highest ideals. I have already pleaded for a considerable elimination in the process of selection. No one should choose a University career unless he feels that he has an instinctive and internal vocation for it. A University should be a centre of scholarship, research and culture. Let those seek the portals of the academy who are prepared to dedicate their lives at the altar of Saraswati, the Goddess of learning. It has been my happy lot to enjoy the hospitality of a good number of colleges in the United Kingdom on two occasions as a delegate of my University to the Congress of the Universities of the Empire. What struck me most on each of those occasions was the richness of the memory of the great men who shed lustre on their land; they have produced poets, orators, statesmen and men of science. A fellowship at one of these great seminaries of learning has enabled many a poor scholar to cultivate literature or science. If Trinity College, Cambridge, can boast of a Newton, she can equally claim one of the greatest of the men of letters—as her own. A University should be a focus radiating effulgence of learning and wisdom.

I tremble with joy when I think of the mighty service which University and well-guided education could offer to the nation in the course of a single generation, and my optimism soars even so high as to predict that with increased understanding of the power of knowledge, it would be possible to combat and banish disease, enliven all homes by prosperity and raise the human species to a much nobler height of intelligence. In this goal, think what part a University plays! In the words of Bertrand Russel, "All great art and all great science spring from the passionate desire to embody what was at first an unsubstantial phantom, a beckoning beauty luring men away from safety and ease to a glorious torment. The men in whom this passion exists must not be fettered by the shackles of a utilitarian philosophy, for to their ardour we owe all that makes man great." This is the function of a University.

P. C. Ray.

CORRUPTION

"A short time ago General Jonescu was appointed Director of the Rumanian State Railways, and determined to put an end to dishonesty of the railway employees, which has been inconveniencing the public for some time.

One day, disguising himself in a false beard and a suit of mufti General Jonescu went to the station with the intention of travelling to Jassy. His troubles began at the ticket office, where he was compelled to pay double the scheduled fare! At the turnstile his ticket was declared out of order, and he was obliged to tip the colleetor to allow him to pass on to the platform! The Journey had scarcely started when the guard discovered that the ticket was wrongly dated, but offered to allow him to remain on the train for a consideration. The General paid and remained!

It was now the turn of the controller, who noticed that General Jonescu was not smoking, although he was occupying a smoking carriage—a fine of 30 lei!

When General Jonescu reached Jassy his suitcase was stolen by the porter to whom he entrusted it! This, however, was not the climax of the adventure. Suspicion had fallen on a certain purveyor of railway furnishings as the chief instigator of bribery and corruption, and to this man General Jonescu went, representing himself as a merchant from Bucharest, who had concluded an agreement with the railway and desired to obtain necessary document. "All right," said the complacent purveyor. "How much are you willing to pay?"

Upon this General Jonescu quietly removed his hat and beard, after which denouement little needed to be said! On the following day all the culprits were dismissed without enquiry!

* * *

Our Railway Minister Dasappa is too good to do this.

Ed.

THEY SAY

"Man is the only animal that laughs and weeps; for he is the only animal that is struck by the difference between what things are and what they ought to be."

HAZLITT.

* * *

"All I have seen teaches me to trust the Creator for all I have not seen."

EMERSON.

* * *

"The one certain way of making things worse than they are is saying that they are worse than they are."

LORD HAILSHAM.

* * *

"Conscience is thoroughly well bred, and soon leaves off talking to those who do not wish to hear it!"

SAMUEL BUTLER.

* * *

"Absence is to love what wind is to fire; it extinguishes the small, it enkindles the great."

COMTE RABUTIN.

* * *

"To sin by silence when they should protest makes cowards out of men."

LINCOLN.

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OLD NEWSPAPER

Ever since the advent of the printing press a method has been sought to make newspaper reusable by removing the ink. Until recently, however, attempts to reprocess paper have resulted in a grey pulp which has been suitable only for cardboard such as is used as backing sheets on writing tablets, or an insulation for shipping. Not only was the ink not entirely removed, but the process caused the fibres to be weakened and shortened.

After years of experimentation a method has been developed along lines suggested by the Herty Foundation and Syracuse University, Syracuse, New York. In 1961 a newsprint mill began operations on a ten-acre tract on the Passaic River near Garfield, New Jersey.

Using only old newspapers as raw material, the Garden State Paper Company produces 160 tons of good quality newsprint a day. The process consists of shredding the waste newspapers and reducing them to a pulp. Water heated to 140° F. hastens the process. When the paper is sufficiently reduced, a special compound is added which leaches out the ink without wearing the fibres. The compound was developed by American Cyanamid Company, and is not available to other manufacturers.

After de-inking, the pulp is run into a series of three great washing vats, each 220 inches high, through refiners, and through dryers to the winder to finish as rolls of newsprint.

John Rich, manager of the mill, stresses the quality of the finished paper both as to colour and to texture:

"There were the usual problems in the beginning, but most of them have been overcome. Our job at the moment is to make a good quality sheet economically, and this we have succeeded in doing."

The paper is distributed in the New England and Middle Atlantic States.

The process is being observed with interest by other paper manufacturers, and by the Wastepaper Utilisation Council, for whom a spokesman says:

"The need for wastepaper is not going to disappear; in fact through the coming years the need will increase."

Two factors add emphasis to his statement, the growing world population with its ever increasing demand for paper products, and increasing competition for forest lands.

The Garden State Paper Company is expected to go on proving that while yesterday's news is dead indeed, yesterday's newspapers may be very much alive!

Manager Rich emphasises that no virgin wood pulp is used, and adds:

"All we need is a good continuing supply of old newspapers and we will keep rolling!"

U.S.I.S. News.

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HINDU SUPERIORITY

HINDU COLONIZATION

(Continued.)

The succession of the sons of Sri Krishna to the throne of Bajrapura [1] in Southern Siberia to the north of the Altai Mountains has already been mentioned.

It is also well-known that the emperors and kings of India often married foreign princesses. In addition to Dhritarashtra's marriage with the daughter of the king of Afghanistan, and Arjuna's with that of the American King Kuru, we find that Aniruddha, grandson of Sri Krishna, married the princess Ookha, daughter of Ban, King of Shonit, which belonged to Egypt. [2] Maharaja Chandragupta married the daughter of Seleucus, King of Babylon.

The obnoxious prohibition to cross the Attock is of recent origin. The Hindu possession of the Afghan and Persian territories was a relic of their ancient conquest. So late even as the first few centuries of the Christian era, the Hindus lived in thousands in Turkistan, Persia and Russia. The Chinese traveller, Hiuen Tsang (630 A.D.), noticed that in the chief cities of Persia, Hindus were settled enjoying the full practice of their religion.[3] For an account of the Hindu commercial colony at Astrakhan, see the account given by Professor Pallas. Mr. Elphinstone says: "Even at the present day, individuals of a Hindu tribe from Shikarpur settle as merchants and bankers in the towns of Persia, Turkistan and Russia.[4] The same may be said of a large number of the natives of Jaisalmer.

A few passages from ancient Sanskrit works of historical importance may be quoted to show that the original founders and forefathers of many of the different nations of the world before they migrated to their respective countries, were inhabitants of India. As quoted above, Manu (Chapter X, page 43) says:—

शनकैस्तु क्रियालोपादिमाः क्षत्रियजातयः ।
वृषलत्वं गता लोके ब्राह्मणादर्शनेन च ॥
पौण्ड्रकाश्चोड्रद्रविडाः काम्बोजा यवनाःशकाः ।
पारदाःपह्लवाश्चीनाः किराता दरदाःखशाः ॥
मुखबाहूरुपज्जानां या लोके जातयो बहिः ।
म्लेच्छवाचश्चार्यवाचः सर्वते दस्यवःस्मृताः ॥

"The following tribes of Kshatriyas have gradually sunk into the state of Vrishalas (outcastes) from the extinction of sacred rites, aud, from having no communication with the Brahmans, viz., Paundrakas, Odras, Dravidas, Kambojas, Yavanas, Shakas, Paradas, Pahlavas, Chinas, Kiratas, Daradas and Khasas," etc.

Sir W. Jones, in his treatise on the Chinese,[1] understands "by Chinas, the Chinese, who, as the Brahmins report, are descended from the Hindus." The other names, which are apparently those of other nations, may be thus explained. The Shakas were the ancient Sacæ. The Pahlavas were Medes speaking Pahlavi or the ancient Persian. The Kambojas were the inhabitants of Kamboja or Cambodia; [2]

(*Continued on page 6.*)

1. See Hari Vamsha Purana, Vishnu Parva, Adhyaya, 97.
2. See Hari Vamsha Purana, Vishnu Parva, Adhyaya. 116-127.
3. Beal's Buddhists Record, Vol. II, p. 269,
4. Elphinstone's History of India, p. 135.

1. Sir W. Jones' Works, Vol. I. p. 99.
2. That Kambojas meant the inhabitants of Cambodia is supported by two verses from the Mahabharata, where they are said to be living towards the north-east:—

दरदान्सह काम्बोजै रजयत्पाकशासनिः ।
प्रागुत्तरां दिशं ये च वसन्त्याश्रित्य दस्यवः ॥
(महाभारत, सभापर्व, १०११, ३२)

The Rationalist

C. RAJAGOPALACHARIAR

Mysoreans, of various walks of life, never flocked to hear any one so eagerly as they did on the 4th to hear Mr. C. Rajagapalachariar, not because he was once Governor General of India, Governor of Bengal, Chief Minister of Madras, but because his speeches and writings mirror the peoples' feelings, miseries, privations and resentment with crystal clarity. He expresses their own unspoken thoughts distinctly, definitely, pungently, adamantly. His keen mind, alert brain, tireless energy, and capacity to visualise things clearly and express them graphically, make him exceptional and raise him to the highest rank among living Indian public men today.

Physically he looks like Gandhi. In self-willed independence of thought and action, he is the equal of Gandhi. It was Gandhi's supreme luck that before his lustre every one else's paled. But if Gujarat could be proud of Gandhi, Salem and Bangalore could be equally proud of Rajagopalachari. We know no one today whom we could rank with him or class with him; not C. P. Ramaswamy Iyer, not Nehru, not Radhakrishnan, not Ramaswamy Mudaliar, not Kripalani, not Jayaprakash, not even Bhave.

This does not mean that we are biassed in favour of Rajagopalachariar. Not at all. We do not know him. Once or twice we invited him to Mysore. He excused himself. And we did not even intend to go to his meeting on the 4th. Past 70, and seeing before our mind's eye the haze of the effulgence of God Himself, we are past looking upon any man as worthy of being sought after. But friends urged that we meet him, and though we didn't meet him, we had the pleasure of hearing him.

That was the third time we heard him. The first was when Gandhi came to Mysore 30 years ago, and spoke from the same Town Hall steps. Gandhi spoke in Hindi, and Rajagopalachari translated him in English sentence by sentence. We were struck by the simplicity and facility of his diction. We heard him a second time when he came as Governor General and spoke in the Rangacharlu Hall. We published the speeches. We heard him on the 4th.

The advent of th loud-speaker has killed that great gift of mankind called Oratory. Demosthenes and Cicero, Danton and Mirabeau, Burke, Fox, Sheridan, and Daniel O' Connell, Lincoln, Webster, and Franklin, Surendranath Banerjee, Bepin Chandra Pal and Madan Mohan Malaviya, Annie Besent and Sarojini Naidu, exemplified the grandeur of the human voice and deftness of the human tongue capable of subjugating vast audiences. But the microphone has spelt the death-knell of that era. You can talk ordinarily, and your words get the volume of the full-throated orator!

So Sri Rajagopalachriar, 85 years old, spoke seated, and was heard in receptive silence by an audience of 15000! It was like basking in the morning sun on a winter day. He spoke, not like an orator intent to win over an audience, but like a grandfather giving advice to 15000 grandchildren! And the grandchildren heard him gratefully!

He said that, before 1947, when we were under British Rulers, the people were at liberty to live their lives honestly and peacefully. Today, under "Independence", we had not one-tenth of the liberty which we had then. Before 1947 the Maharajas of Mysore, Baroda, Hyderabad, Gujarat and others,

were dubbed as Autocratic by the Congress, and were removed. Now the Congress party in power is more autocratic than any Maharaja ever was. With long thought they passed a Constitution to guide the Government and the people, and within 17 years they have changed the Constitution 17 times to suit their whims, like 17 dagger-thrusts into the body of the Constitution, as to the body of Julius Ceasar, the great Roman! 17 years ago the ordinary Indian lived his life without knowing that there was a place called Delhi. Today nothing can be done without thinking of Delhi, or going there and trying all possibe methods to win the men there to permit you to do this or that. Every walk of life is hedged round with barbed wiring, and every occupation is taxed, and double taxed. Your earnings are taken away in one form or another, your savings, if any, are taken away on one plea or another, what property you have is taken away "for the good of the Nation"! You are being reduced to poverty so that your grand-children may have a happy time! And since you are also asked not to produce children, there will be no grand-children who could be happy! In the name of social welfare they take away all your wealth. Pleading as a "non-aligned" "backward" nation they plead with every nation to lend them aid. They spend the whole on extravagant undertakings, and put the nation in Jeopardy. They took away the silver of the rupee and the gold of the sovereign, and are printing on paper so lavishly that even paper will get exhausted! It is wicked husbands who gamble away all their property, and then force their wives to give them their gold trinkets, and gamble away them also! The Finance Minister who forced the Gold Order on the people is like that "ಪೋಲಿ ಗಂಡ" (dissipated husband)! They have let loose such greed, selfishness and corruption by all kinds of permits and controls, that the people are bereft of Dharma. Without Dharma no nation can exist and prosper. The party in power is feeble-minded and incompetent. Mr. Nehru is a good man, but an unfit administrator. The expression "democratic-socialism" is an absurdity, like "ಕುದುರೆ-ಕತ್ತೆ". Socialism means all power in the hands of Government. Democracy means all power in the hands of the people. The two are completely opposite. In a Democracy the people have the right to remove a bad Government and replace it with another; and if that turns out bad, to replace it with another. I want you to exercise that right. With our hoary ancestry of Rishis and heroes, capable administrators are not lacking amongst our 40 crores of people. You must replace the present lot with them, and keep them good and efficient under threat of removal. Fare-well!

So spoke Sri C. Rajagopalachariar. The audience wondered that an old gentleman of 85 could think with such clarity and speak for two hours so impressively! We however are not surprised that an Indian in the 20th century after Christ is so capable, when we recall that thousands of years before Christ there were such master-minds in this country whose magnificent intellect could probe into universal truths and give them out to mankind like polished pebbles of iridiscent lustre; Vyasa of Brahma-Sutras, Patanjali of Yoga-sutras, Gowtama of Nyayasutras, Jaimini of Mimamsa sutras, Kapila of Sankhya sutras, and Kanada of Vysheshika sutras, great human dynamos whose minds could charge themselves with the flaming truths of the Universe, and distribute them in glowing light-bulbs of Sutras to illumine mankind! Men of today, plastered with a hundred doctorates, are not worth one iota of their astonishing minds. Even a man like Tagore or Vivekananda is nowhere before them, is but a pale reflection of them.

In a land which could produce such men 5000 or 10000 years ago, what is there for surprise in there being one like Mr. Rajagopalachari in the 20th century A.D.? The surprise is that there are not more men like him! The surprise is that the men who seek to rule the nation are ignorant of national well-being, and are enemies of public liberty, men ignorant, inefficient, false, bankrupt, and corrupt!

Amidst such men no doubt Mr. Rajagopalachari stands out like a Pole-star. The dictum, "Sane mind in a sane body" is beautifully exemplified in him. Both his mind and body are fully engaged all the time. As though his party work is not enough, he contributes in Tamil to "Kalki!" and in English to "Swarajya" and Bhavan's Journal, and writes books for the Bhavan publishers! We cannot think of any public figure in the world whose name appears in the daily Press, Ayub, Chou, Castro, Nasser, Macarios, Sukarno, DeGaulle, even Churchill today, even that bright piece of manhood, Kennedy, and that bundle of irrepressible energy, Kruschev, who could be said to equal him in capacity. His personality should serve as an inspiration to his countrymen for generations to come. May it do so!

G. R. Josyer.

(*Continued from page 3.*)

the Yavans as is well-known, were the Greeks. The Daradas of Dardasthan in the Chinese territory.

The Mahabharata (Anushasana Parva, verses 2,103 and 2,104) says:—

शका यवनकाम्बोजास्तास्ताः क्षत्रियजातयः ।
वृषलत्वं परिगता ब्राह्मणानामदर्शनात् ॥
द्राविडाश्च कलिन्दाश्च पुलिन्दाश्चाप्युशीनराः ।
कोलिसर्पा माहिषकास्तास्ताः क्षत्रियजातयः ॥
वृषलत्वं परिगता ब्राह्मणानामदर्शनात् ॥

"These tribes of Kshtriyas, viz,, Shakas, Yavanas, Kambojas, Dravidas, Kalindas, Pulindas,[1] Ushinaras, Kolisarpas, and Mahishakas, have become outcastes (and exiled) from having cut off their connection with the Brahmans."

This is repeated in verses 2,158, 2159 where the following additional tribes are named: Mekalas, Latas, Konvasiras, Saundikas, Dorvas, Chauras, Savaras, Barbaras, and Kiratas.[2]

मेकला द्राविडा लाटा पौण्ड्रा कोन्वशिरास्तथा ।
शौण्डिका दरदा दर्वाश्चौरा शबरबर्बराः ॥
किराता यवनाश्चैव तास्ताः क्षत्रियजातयः ।
वृषलत्वमनुप्राप्ता ब्राह्मणानामदर्शनात् ॥

(महाभारत अनुशासनपर्व, अध्याय ३५)

The Kambojas, Shakas, Shabaras, Kiratas, and Varvaras are again mentioned in the Mahabharata, Drona Parva, verse 4,747;-

काम्बोजानां सहस्रञ्च शकानां च विशांपते ।
शबराणां किरातानां बर्बराणां तथैव च ॥
अगम्यरूपां पृथिवीं मांसशोणितकर्दमाम् ।
कृतवांस्तत्र शैनेयः क्षपयंस्तावकं बलम् ॥
दस्यूनां स शिरस्त्राणैः शिरोभिर्लूनमूर्धजैः ।
दीर्घकूर्चैर्महीं कीर्णां विबद्धैरण्डजैरिव ॥

(महाभारत द्रोणपर्व, अध्याय ११९)

(To be continued).

"The son of Indra conquered the Daradas with the Kambojas and the Dasyus who dwelt in the north-east region"—Mahabharata, Book II, 1031, 1032.

The Khasas are mentioned in the Ramayana also.

1. The Andhras, Pundras, Sabaras, Pulindas, Mutibas, are also mentioned in the Aitareya Brahmana.

2. Vishnu Purana names over two hundred different peoples known to the Hindus, including Chinas, Pahlvas, Yavanas, Barbaras, Bahlikas, (people of Balkh) and Huns.—see Wilson's Vishnu Purana, Vol. II, p. 156.

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GERMAN WOMEN

— 54·5 per cent of all West Germans are women. This section of the population was closely examined by statisticians a short while ago. They discovered that 65 out of 100 women are married, but that 32 per cent do not wear a wedding ring. 78 out of 100 like to cook, and 21 to smoke. Only 62 out of 100 women celebrate their birthday. 51 were members of a "coffee-group", 25 understand a foreign language and 11 have a driver's license. Only 24 out of 100 dye their hair, 44 use lipstick regularly, and 16 go in for sports.

But the statisticians were not satisfied with these findings, and so they started to design an exact picture of the average German woman with the help of pencil and tape-measures. Here is the resulting outward appearance: She is 34 years of age and measures 161·5 cm (5 ft. 2 in.) from head to heel, her hair is its natural colour, brunette, and she has dark eyes. The tape-measure spans her bust at 91·5 cm (35·6 in,) and she "consumes" 17 pairs of stockings a year. This is a world record as even the average American woman only wears out 16 pairs annually. The model average woman is married, and has only 1·3 children instead of the 2·5 offspring she would like to have. She spends 25 DM (6·25 dollars or two pounds) a year for toilet articles, and she buys more French perfume than any other non-French woman. She also likes to adorn herself with jewelry: whereas gold, precious jewels and pearls amounting to 223 million DM (55·75 million dollars or 20 million pounds) were imported in 1953, today these amount to more than 700 million DM (175 million dollars or 62 million pounds). Her housewifely qualities are no longer as proverbial as is commonly believed. Only every eighth German woman believes that it is absolutely necessary to be a good housewife. On the other hand, three-fourths of them believe that a "life without work" is not worth living.

What does the average West German woman think of herself, how would she like to be, what does her "ideal woman" look like? Neither good looks nor intellect or even sex top the list, but character. 87 per cent of all women believe Character to be the best and most important quality a woman can have. Only every 12th woman gave good looks preference, and every 20th would like to be considered well-groomed.

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Testing IQs is a skilled business. But you can find out roughly how your child compares with other children of his own age by trying him out on your own tests, from the examples I give.

These are only part of a series of tests which are given to each age group in child psychology clinics. To assess a child's intelligence, the psychologists take into account the results of the whole series.

But the tests printed today, which have been selected for you by a child psychologist are those which give the best indication of how the child will score in the whole series.

Here's how to use them on your child:

Try first the test for his own age group. If he passes that quite easily, try the next one higher, and so on until he gets stuck.

The highest age-group test your child can pass will give you some idea of his Mental age.

If he can only pass the test for children of his own physical age, he is average.

If he can pass a test for children one year older than himself, he is brighter than normal.

If he can only cope with the tests for children younger than himself he may be a dull child—but don't take it seriously. There are many reasons why a bright child can perform badly in tests.

Remember that your attitude towards the tests can affect the result. These tests are usually done by people who are strangers to the child—people who don't get over-anxious about the results.

If the child feels that you will be angry if he doesn't do well, or if he is too anxious to please you, he may get worked up and do badly.

You'll find it easier in fact, if you make a game of the whole thing.

1. Give the child a wooden board with three holes and three pegs. Show him once how to fit the pegs into the wholes. Then ask him to do it himself. He should get this right two tries—no more.

2. Find six pictures of objects you know your child is familiar with—a cat, a button, a a cup, a spoon, etc. Then ask him "Show me the pussy," or the cup, etc. He should get three out of six right first time.

1. Find pictures of 18 common objects—a shoe, a clock, a chair, a bed, scissors, speetacles, a hand, a fork, etc. Ask the child what they are.

He may not know the correct word, but answers like "to wear on my foot" for shoe are acceeptable.

An answer like "sleep" or "pillow" for bed is not acceptable, for it is clear he does not understand.

At this age, he should identify nine of the 18 objects first time.

2. Test his immediate memory by asking him to repeat two series of two numbers like 2, 8. and 3, 5. He should get one series right first time.

3. Ask him to identify parts of the body. You'll hold his interest more if you use a doll and ask "Where is the dolly's hair?" etc. He should know all the limbs and features.

(To be continued)

The Rationalist

HINDU SUPERIORITY

HINDU COLONIZATION

(Continued.)

"Shaineya destroying the host, converted the beautiful earth into a mass of mud with the flesh and blood of thousands of Kambojas, Shakas, Kiratas and Varvaras. The ground was covered with the shorn and hairless but long-bearded heads[1] of the Dasyus and their helmets as if with birds bereft of their plumes."

As many as 16 different foreign tribes are said in Shanti Parva (Section 65, line 2,429 ff.) to have descended from the Hindus. King Mandhatri asks Indra:-

यवनाः किराता गान्धाराश्चीनाश्शवरबर्बराः ।
शकास्तुषारा कंकाश्च पह्लवाश्चाम्रमद्रकाः ॥
पौण्ड्राः पुलिन्दा रमठाः काम्बोजाश्चैव सर्वशः ।
ब्रह्मणव्यपसृताश्च वैश्याश्शूद्राश्च मानवाः ॥
कथं धर्मान्चरिष्यन्ति सर्वे विषयवासिनः ।
मद्विधैश्च कथं स्वाय्यास्सर्वे वै दस्युजीविनः ॥
एतदिच्छाम्यहं श्रोतुं भगवंस्तद्वदीहि मे ।
त्वं बन्धुभूतो ह्यस्माकं क्षत्रियाणां सुरेश्वर ॥

(महाभारत शान्तिपर्व, अध्याय ६४)

"The Yavanas, Kiratas, Gandharas, Chinas, Savaras, Varvaras, Shakas, Tusharas, Kankas, Pahlavas, Andhras, Madras, Paundras, Pulindas, Ramathas, Kambojas, men sprung from Brahmans and from Kshatriyas, persons of the Vaishya and Shudra castes; how shall all these people of different countries practice duty, and what rules shall kings like me prescribe for those who are living as Dasyus? Instruct me on these points, for thou art the friend of our Kshatriya race."

Manu's account of the origin of the Yavanas, Shakas, etc., is supported by the Vishnu Purana. When Sagara learnt from his mother all that had befallen his father Bahu, being vexed at the loss of his paternal kingdom, he vowed to exterminate the Haihayas and other enemies who had conquered it.

"Accordingly he destroyed nearly all the Haihayas. When the Shakas, Yavanas, Kambojas, Paradas and Pahlavas were about to undergo a similar fate, they had recourse to Vasishtha, the king's family priest, who interposed on their behalf in these words addressed to Sagara, representing them as virtually dead: 'You have done enough, my son, in the way of pursuing these men, who are as good as dead. In order that your vow might be fulfiled, I have compelled them to abandon the duties of their caste, and all association with the twice-born.' Agreeing to his spiritual guide's proposal, Sagara compelled these tribes to alter their costume. He made the Yavanas shave their heads, the Shakas shave half their heads, the Paradas wear long hair, and the Pahlavas beards. These and other Kshatriyas he deprived of the study of the Vedas and the Vashatkaara. In consequence of their abandonment of their proper duties and of their desertion by the Brahmans, they became Mlechhas."

The Harivamsa Purana also says: "Shakah Yavana Kambojah Paradah Pahlavas tatha! Kolisarpah Samahishah Darvas Cholah sa-Keralah! Sarve te Kshatriyas tata tesham dharmo nirakritah! Vasisthavachanad rajan Sagarena Mahatmana!

1. Compare the hairless but long-bearded heads of the Arabs.

The Shakas, Yavanas, Kambojas, Paradas, Pahlavas, Kolisarpas, Mahishas, Darvas, Cholas and Keralas had been all Kshatriyas, but deprived of their social and religious position by the great Sagara (Hindu king) in accordance with the advice of Vasishtha. Some other tribes are also mentioned in the next verse to have received similar treatment.[1]

Priyavrata, Swayambhuva's son, divided the earth into seven dweepas :—

1. Jambu Dweepa (Asia).
2. Plaksha ,, (South America)
3. Pushkara ,, (North America).
4. Krauncha ,, (Africa).
5. Shaka ,, (Europe).
6. Shalmali ,, (Antarctica, Australia)
7. Kusa ,, (Oceania).

Owing to the destruction of the greater part of Sanskrit literature, it is impossible now to interpret correctly these geographical facts, not only because these are only the fragmentary remains of the science of geography inextricably mixed up with Puranic mythology and theology, but to a great extent because many of these ancient dweepas and countries have been so materially altered in consequence of the cataclysm called the Deluge, as to have become impossible of identification now. The father of the modern geological science, Cuvier, expresses the following opinion regarding this Deluge in his "Descours Sur les Revolutions de la Surface du Globe," p. 283 (5th Edition) : "I consider with Messrs. Deluc and Dolomieu that if there is anything established in geology, it is the fact that the surface of the earth has been the subject of a great and sudden revolution, the date of which cannot go much further back than five or six thousand years ; that this revolution has sunk (enforce) or caused to disappear (fait disparaitre) some of those lands which were formerly inhabited by the men, together with those species of animals which are now the most common."

We thus find that the Hindu civilization overran the entire universe, and that its landmarks are still to be seen all over the globe. Nay, it still lives and breathes around us. Says Monsieur Delbos : "The influence of the civilization worked out thousands of years ago in India is around and about us every day of our lives. It pervades every corner of the civilized world. Go to America and you find there, as in Europe, the influence of that civilization which came originally from the banks of the Ganges."

1. Mr. Colebroke (Transactions of the Royal Asiatic Society, Vol. I, p. 453) quotes an ancient Hindu writer, who states that the barbaric tongues are called the Parasica, the Yavana, the Romaka and the Barbara ; 'thefirst three of which," says he, "would be the Persian, the Greek and the Latin. But which is the fourth and how Latin became known in India, it is difficult to say." And yet it is a well-authenticated fact that in the time of emperor Asoka there was constant intercourse between India and Rome.

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RS. 15—00

CHILD TESTS

(*Continued from* last issue)

FOR AGE 3:

1. Use the immediate memory test as for age 2½, with three series of three numbers. He should get one series first time.

2. Draw a circle and ask him to copy it. If he draws anything that curves, it is acceptable. Anything with angles is not.

Ask three questions which will show how much he understands about looking after himself, like "What do you do if you feel thirsty?"

Answers should be "Get a drink" or "Ask Mummy for a drink" (depending on your routine). Two out of three questions should be answered correctly.

FOR AGE 4:

1. He should be able to identify correctly by name all the objects in the 18-object test for 2½-years-old.

2. Give the child an outline drawing of a man with one limb missing. Point out that it is missing, and ask him to complete the picture. He should be able to draw something which resembles the missing limb.

FOR AGE 5:

1. Definitions: Ask the child three questions like "What is a ball? or any other object with which he is reasonably familiar. Answers like "Something to play with" or "To kick," or "Round like a balloon," score because they show the child understands what the ball is for and can express it in words. Ask for three definitions. Two right out of three pass the test.

2. Say a simple sentence, such as "Tom has fun playing ball with his sister," and ask the child to repeat it. If he repeats it first time without any alterations, he passes the test.

3. Do the incomplete drawing of a man as for age four, with more than one limb missing. The child should be able to see for himself what is missing, and be able to draw it in.

FOR AGE 6:

1. Definitions: As with age five, but choose 40 objects which you know the child would find difficult to put into words, such as orange, straw, tap, puddle.

Answers must show that the child understands what these things are, and can express his meaning fairly clearly, though you mustn't expect dictionary definitions, Five correct answers are average.

2. Find or draw three fairly simple maze puzzles. Give the child two attempts at each. If he gets two right out of three he passes.

FOR AGE 7:

1. Try the immediate memory test as ages 2½ and 3, but giving those series of five numbers. The child should be able to repeat one series out of the three correctly.

2. Analogies: Make up five simple ones, like: "A table is made of wood, so a window is made of ...?" Or "A brother is a boy, as a sister is a ...?". He should be able to give all five correctly.

3. Similarities: Ask the child four questions like: "In what way are an apple and an orange alike?" Or "use a ship and a car, or iron and silver. He should be able to answer two out of four correctly.

FOR AGE 8:

1. Make up three silly sentences such as "I read in the paper that a shariff fired two shots at a man. The first shot killed him, but the second didn't hurt him very much." Ask the child, "Why is this silly?" He should be able to explain two out of three.

2. **Similarities**: As for age 7, but slightly more difficult. Ask four questions like "In what way are a cricket ball and an orange alike?"

Or an ocean and a river or, a penny and a shilling. He should get three out of four right.

FOR AGE 9:

1. Mental arithmetic: Ask the child three sums like "How much change will you get from 1sh. if you spend 5d. on sweets?" He should get two sums right out of three.

2. Say four numbers and ask the child to repeat them in reverse order. Give him three series of four numbers. He should get one series completely correct.

3. **Rhymes**: Ask the child four questions like "Tell me the name of a colour that rhymes with 'head'" or "a number that rhymes with 'tree.'" Make sure before you start that he knows what a rhyme is.

Word the questions so that he has to think of two things at once—the rhyme and the colour or number. He should get three out of four right.

FOR AGE 10:

1. **Definitions**: As for age six but insist on exact definitions. He should know, for example, that an orange is a citrous fruit like a lemon but different from an apple. He should answer all questions correctly.

2. **Verbal fluency**: Give the child one minute to say as many words as he can, without repeating himself and without using recitations or lists of numbers. He should be able to think of 28 different words in that time.

THE CALENDAR IS AHEAD, OR BEHIND!

The Solar year is the actual time required for the earth to make one complete revolution round the sun. This time is 365 days, 5 hours, 48 minutes and 46·4 seconds. But the year is reckoned at 365 days only; hence it loses 5 hours, 48 minutes and 46·4 seconds each year.

In four years this loss will amount to 23 hours, 15 minutes and 5·6 seconds. To make up for this loss, a day is added to the calendar every fourth year, which is called the leap year and contains 366 days, the added day being the 29th of February.

This addition puts the calendar ahead of Solar time by 44 minutes and 54·4 seconds every four years, and in 100 years by 18 hours, 42 minutes and 40 seconds. By omitting leap year in every hundredth year, we lose 5 hours 17 minutes and 20 seconds!

In 400 years this loss is 21 hours, 9 minutes and 20 seconds. To balance this loss every 400th year is made a leap year! No century will be leap year unless a multiple of 400. This then puts the calendar ahead by 2 hours, 50 minutes and 40 seconds in 400 years. Hence to balance this, leap year will be omitted in the year 4000!

Calendars repeat every six or eleven years. The years, excepting leap years, begin and end on the same day of the week.

* * *

Why not our great scientists make the Earth revolve in 365 days exactly, and avoid all this hubbub? **Ed.**

The Rationalist

RAMADAS AND SHIVAJI

The anniversary of the passing away of one of the great Gurus of India—Samartha-Ramdas falls this year on 5th March 1964. He was born in 1608 A.D. on the day which was the birth day of Sri Rama himself. He was named Narayan. Even in his boyhood he felt a deep and sincere devotion to Hanuman. He felt that he had a command from Hanuman to liberate India from foreign rule and that the grace of Rama would crown his efforts with success. He refused to get married as he felt on urge to devote himself totally to the service to God and the liberation of India. He performed penance for twelve years at Takali near Nasik and felt in his heart that it was his mission to unite the people and stir in their hearts a passionate longing for freedom. He went on pilgrimage on foot for twelve years all over India upto Kailas and Manasarovar. He then returned to his village and fell at his mother's feet uttering the mantra "Jaya Jaya Raghuveera Samartha". He came to be called Samartha Ramdas. He realised that a movement for spiritual liberation meant also a parallel movement of political liberation. He taught that self-realisation (Swarupa) and self-dedication (Swadharma) and self-rule (Swarajya) must go together. He taught also that Viveka (discrimination), Vichara (Ratiocination) and Raja-Karan (the creation of an independent Sovereign State) must be interfused. In his famous poem Manacha Slokas (advice to mind) he emphasised the combination of Nishkama Karma (disinterested action) and Bhakti (devotion to God) as exemplified in the life of Hanuman who was both Ramadas and Mahavira. In Dasa Bodha he emphasised national independence.

The century which produced Samartha Ramdas produced also other great saints like Jnanadev, Thukaram, Namadev and Eknath in Maharashtra.

All of them influenced the career of Shivaji but the greatest single influence on his life was that of Ramdas. His own mother Jeejabai, a woman of heroic mould, has already fed his mind on such exalted ideas even in his boyhood. The upsurge of spiritual endeavour in that age led to dynamic social unity and indomitable and irrepressible craving for political independence. Shivaji dedicated his life to his country and its culture. He adopted the orange robe of his master Ramdas as his flag (Bhagawa Zenda) The flag symbolised total renunciation and total devotion! What Shivaji did to break the yoke of the foreign rule is a matter of history.

We are in a similar period of upsurge and renaissance today. To preserve the independence of India which we have won under the peerless leadership of Mahatma Gandhi, we must remind ourselves every year about the great heroic struggle for independence under the inspiration of Samartha Ramdas under the leadership of Shivaji.

A Sri Ram Samarth Prema Mandali Madras, has been keeping alive the memory of Samarth Ramdas and Shivaji like the sacred altar flames on the altar of our hearts for the last 30 years. It is time that other cities also start similar organisations, and inspire the public with the spirit of Samartha Ramadas and Shivaji.

"Those who cannot remember the past are condemned to repeat it."

GEORGE SANTAYANA.

"It has been wisely said that we cannot really love anybody at whom we never laugh." AGNES REPPLIER.

"No Mariner ever enters upon a more uncharted sea than does the average human being born in the twentieth century. Our ancestors knew their way from birth through to eternity; we are puzzled about the day after tomorrow!"

WALTER LIPPMANN.

"I'm a slow walker, but I never walk back!" ABRAHAM LINCOLN.

"When you say that you agree to a thing in principle you mean that you have not the slightest intention of carrying it out!"

BISMARCK.

"I think all this talk about age is foolish. Every time I'm one year older, everyone else is, too!"

FILM-STAR GLORIA SWANSON.

THE GENERAL'S DECORATIONS

General Eisenhower tells a story about a time during the Normandy campaign when his shoes seemed too tight. Wearing a raincoat which concealed his uniform, he limped into the quartermaster's stores. The sergeant in charge glanced at him and said, "Sit down, buddy, I'll be right with you."

After he had taken care of two or three other soldiers, the sergeant turned to Ike with, "What's on your mind, buddy?" Eisenhower explained his problem and, while the sergeant went off to find him another pair of shoes, removed his raincoat. The sergeant, returning with the shoes, got his first glimpse of the general's epaulettes, each with its full complement of stars! "Holy Moses!" he yelled. "The Milky Way!"

P-H.

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* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

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ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾಕೀರ್ತಿ."

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ಬೆಲೆ ೦-೭೫

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ಬೆಲೆ ೦-೪೦

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RS. 15—00

"WORLD WAR III"

Soviet military strategy for conducting World War III, if it should ever occur, has been graphically outlined in a leading Moscow newspaper.

The article reveals that Soviet military planners are not depending solely on massive nuclear attacks for victory, but are equally stressing ground operations of great mobility over widespread fronts.

The picture of how the Russian ground forces would exploit the situation following the initial exchange of nuclear blows in World War III was given in the Soviet Government newspaper "Izvestia" in the last days of December, 1963, by one of the men best qualified to know the Kremlin's military plans.

He is Marshal Vasill Chouikov, Commander-in-Chief of Russia's vast ground forces, one of Defence Minister Marshal Malinovsky's deputies, and a soldier known for his great toughness. He is the man who organised the resistance to Hitler on the Stalingrad front in the last war and who was later military commander in East Germany.

The Marshal outlined the following strategy: "In the event of war the ground forces will exploit the results of blows struck by strategic weapons and will immediatly start vigorous and decisive military operation over enormous fronts on the ground. Operations conducted by the ground forces will be distinguished by the great space they cover, their extremely dynamic action, their rapid development in various directions and their extensive employment of various forms of manoeurve. There will be no compact fronts..."

Marshal Chuikov was replying to those, both at home and abroad, who had any doubts about the strength of Soviet Russia's "conventional" forces on the ground. Appearing in a newspaper edited by Mr. Khrushchev's son-in-law, Alexel Adzhubl, and thus immediately responsive to the Soviet Premier's policy directives, the article was a proclamation that the Russian ground forces were still very much in business. It was also the clearest account yet given in a non-military publication in Russia of how the Soviet marshals see the next war working out.

They reject the idea that the next war will be decided by an exchange of long-range missiles. Soviet military scienc, said Marshal Chuikov, "considers that victory in a future nuclear war can be achieved only through the combined efforts of all types of armed forces."

Strategic missiles will deal with the main targets; but the ground forces will be used to exploit the destruction they have wrought. For this reason they have to be extremely mobile and manoeuvrable, capable of high speeds and a long rang of action, and able to overcome every kind of obstacle, including radioactive.

According to Marshal Chuikov, the Russian ground forces have all these qualities, and in greater measure than their potential enemies. Here are some of the more important claims, officially made for the firist time.

Russian ground forces have recently conducted "experimental exercises" which proved that they could operate for long periods in areas affected by a high degree of radioactivity and poison gas.

The Russian ground forces are equipped with tactical nuclear missiles enabling them to hit any targets up to 500 kilometers (300 miles) away.

The latest Russian tanks are faster, have longer range and greater fire power than

the latest American M-60 or German "Standard," tank. They can withstand the effects of nuclear explosions and travel over 300 miles without refuelling.

Russian motorised infantry is now highly manoeuvrable and can move more than twice as fast as tank units in World War II.

Russian guided anti-tank missiles can knock out any enemy tank at over two miles range.

A Russian division can deliver three times the weight of shells and mortars that a corresponding American division can.

Western experts on Russian military strategy say that Marshal Chuikov's delineation of the role and power of the troops he commands confirm the picture of Russian World War III strategy that has been pieced together in the West from various sources. The men in the Cremlin persist in believing that the outcome of the war will not be decided by the initial nuclear exchange or the relative long-range missile power of East and West.

The Russians are training their ground forces to disperse rapidly in all directions. As soon as the war starts they will quit Soviet territory, where they would be exposed to nuclear attack, and scatter into Western Europe, the Middle East and China. There they hope to survive the initial attack and establish bases from which to carry on the battle.

Western experts see the following reasons why the Russians should make point of boasting of their force on the ground at the effect of America's missile superiority, which became apparent over the Cuban crisis: to counteract the effect of Russia's internal economic weaknesses, revealed in the current food shortages; to warn the recalcitrant peoples of Eastern Europe against any thoughts of revolt; and to boost morale in the Soviet armed forces themselves at a time when Mr. Khrushchev is putting through cuts in defence spending.

Whatever the occasion, Marshal Chuikov has made it quite clear that the Soviet military strategists are thinking about World War III in very real terms. They do not believe the "ultimate weapon" has been found.

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From Parole D' Honneur by
Martin Frued.

HIGH BLOOD PRESSURE

Moscow doctors have started using surgical method for curing high blood pressure. At the Institute of Chemical and Experimental Surgery headed by prof. Boris Petrovsky, 21 patients were operated upon. In most cases the operation gave positive results up to complete convalescence.

High blood pressure is usually connected with the disturbance in the functioning of the central nervous system, and is also often due to kidney troubles, specifically to the contraction thrombosis of the kidney artery.

In this case young people and even adolescents develop high blood pressure. The specialists believe that the surgical treatment is most effective in such cases.

Then restorative operations are performed on kidney arteries. If the artery is thrombosed it is slit longitudinally, the clot is removed and the artery wall is "patched" with plastic or a piece of vein taken from the patient.

A similar "patch" which enlarges the vessel is placed on the artery slit longitudinally in case of its construction.

If the restorative operation cannot be performed on the kidney artery, the artery is connected by means of a plastic tube with the abdominal aorta so as to by-pass the contracted part. Thus the blood current in the kidney artery is restored and the cause of the disease eliminated.

Soviet News.

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"Rationalist", Mysore

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JOHN MORLEY.

"Prayer of thanksgiving: O Thou who has given us so much, mercifully grant us one thing more—a grateful heart."

GEORGE HERBERT.

"Make yourself an honest man and then you may be sure there is one rascal less in the world."

THOMAS CARLYLE.

"Progress may have been all right once, but it went on too long."

OGDEN NASH.

"Life is the art of drawing without an eraser."

JOHN CHRISTIAN.

"Perhaps there is only one cardinal sin, impatience. Because of impatience we were driven out of Paradise; because of impatience we cannot return."

FRANZ KAFKA.

"The longer one lives, the less importance one attaches to things, and also the less importance to importance."

JEAN ROSTAND.

SEVEN WONDERS OF BRITAIN

"(1) The whole of Great Britain. (2) Its men, (3) Its women, (4) Its children. (5) Their courage, (6) Their nerve, (7) Their conceit, which prevents them knowing they are beaten—if they ever are." The above was written in 1922 by Lord Leverhulme, in answer to a questionaire in the 'Strand Magazine.'

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Dated 2-3-1964.

"He who loves goodness harbours angels, reveres reverence, and lives with God."

EMERSON.

"All great and unusual occurences whether of joy or sorrow lift us above this earth; and we should do well always to preserve this elevation."

LONGFELLOW.

"Neither a great tact nor a great man, nor a great poem, nor a great picture, nor aay other great thing can be fathomed to the bottom in a moment of time."

RUSKIN.

"To culivate sympathy you must be among living creatures, and thinking about them; and to cultivate admiration you must be among beatiful things and looking at them."

RUSKIN.

"Don't fancy that you will lower yourselves by sympathy with the lower creatures; you cannot sympathise rightly with the higher, unless you do with those."

RUSKIN.

"Rellgious service is to be entirely with rejoicing;— ... only brightness of heart can please the Gods."

RUSKIN.

"How great the virtue and the art.
To live on little with a cheerful heart!"

POPE.

"Dost thou love life? then do not squander time, for that is the stuff life is made of."

BENJAMIN FRANKLIN.

"The only tyrant I accept in this world is the "still small voice" within me."

MAHATMA GANDHI.

"I read, I study, I examine, I listen, I reflect, and out of all this I try to form an idea in which I can put as much common sense as I can."

LAFAYETTE.

"Don't go around saying the world owes you a living. The world owes you nothing. It was here first."

MARK TWAIN.

"If a man love the labour of his trade, apart from any question of success or fame, the gods have called him."

ROBERT LOUIS STEVENSON.

"Some people, when they hear an echo, think they originated the sound."

ERNEST HOMINGWAY.

"If we begin with certainties, we shall end in doubts, but if we begin with doubts, and are patient in them we shall end in certainties."

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Sir C. P. Ramaswamy Iyer.

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INDIAN BUDGET 1964.

REVENUE

(In Lakhs of Rupees)

	Budget. 1963-64	Revised. 1963-64	Budget. 1964-65.	
Customs	301,20	320,00	330,00	(PL637)
Union Excise Duties	687,51	703,47	750,39	(PL19,15)
Corporation Tax	262,00	275,00	295,00	(PL11,00)
Tax on Income	120,05	115,71	141,55	
Estate Duty	12	13	13	(PL5)
Taxes on wealth	9,48	10,00	10,00	(PL20)
Expenditure Tax	10	17	5	
Gift Tax	95	1,10	1,10	(PL2,00)
Other heads	19,87	20,46	21,57	
Debt Services	217,05	220,46	252,14	
Social and Developmental Services	31,61	29,25	28,13	
Multipurpose Schemes and Public Works	4,83	3,92	3,86	
Transport and Communications	7,46	720	6,81	
Currency and Mint	73,68	57,37	53,73	
Miscellaneous	24,93	17,48	1729	
Adjustments	27,66	9,11	31,08	
Extraordinary items	81,08	94.88	143,31	
Total Revenue	1836,18	1913,68	2095,12	

(PL43,27)

New Levy will bring Rs. 40 crores and Annuity Rs. 50 cr.
Deficit on overall expenditure reduced to Rs. 86 crores.

EXPENDITURE

(In Lakhs of Rupees)

	Budget. 1963-64	Revised. 1963-64	Budget. 1964-65
Collection of Taxes, duties and other principal revenues	23.83	23,67	25,34
Debt services	280,24	282'06	318,41
Administrative services	88,28	80,45	81,84
Social and developmental services	155,4	146,94	168,14
Multipurpose river schemes	1,96	1,36	1,84
Public works	20,94	21,96	30,21
Transport and communications	9,79	8'70	10,18

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The Rationalist

SWAMI VIVEKANANDA

Speech at Madurai in 1897.

As Swami Vivekananda's Centenary is being celebrated by the nation, we are glad to present to our readers the speech which he delivered before the public of Madurai in February 1897, after his return from abroad. We found it among some old records :

"I wish I could live in your midst for several days, and fulfil the conditions that have just been pointed out by your most worthy Chairman of relating to you my experiences in the West, and the result of all my labours for the last four years, and so forth. But, unfortunately, even Swamis have bodies and the continuous travelling and speaking that I have had to undergo for the last 3 weeks makes it impossible for me to make a very long speech, even this evening. I will therefore satisfy myself with thanking you very cordially for the kindness that has been shown to me, and reserve other things for some day in the future under better conditions of health, and when we have time to talk over more various subjects than we can do in so short a time this evening. One act comes prominently to my mind just now being in Madura as the guest of one of your well-known citizens and noblemen. I allude to the Raja of Ramnad. Perhaps most of you are well aware that it was the Raja who first put the idea into my mind of going to Chicago, and it was he who all the time supported it with all his heart and influence, and a good deal, therefore, of the praise that has been bestowed on me in this address ought to go to this very noble gentleman of Southern India. I only wish that instead of becoming a Raja he had become a Sanyasin, for that is what he was really fit for. Wherever there is anything required in some other parts of the world the complement will find its way to the part which it is going to supply with new life. This is true in the physical world as well as in the spiritual. If there is a want of spirituality in one part of the world, and at the same time that spirituality exists anywhere else, whether we consciously struggle for it or not, that spirituality will find its way to the part where it is needed, and balance the disturbance. In the history of the human race, not once or twice but again and again, it has been the destiny of the India of the past to supply spirituality to the world, and, as such, we find that wherever, either by mighty conquest or by commercial supremacy, different parts of the world have been kneeded into one whole race and bequests have been made from one corner to the other, each nation as it were, poured forth its own quota, either political, social, or spiritual. India's contribution to the sum total of human knowledge has been spirituality and philosophy. These she contributed long even before the rising of the Persian Empire; the second time was during the ascendency of the Greek; for the fourth time during the ascendency of the English; she is going to fulfil the same destiny once more. As Western ideas of organisation and external civilisation are penetrating and pouring into our country, whether we will have them or not, so Indian spirituality and philosophy are deluging the lands of the West. None can resist it: no more can we resist some sort of material civilisation by the West; A little perhaps, is good for us; a little spiritualisation is good for the West; the balance

will then be preserved. It is not that we ought to learn everything from the West, or that they have to learn every thing from us; but each will have to supply what it has for the future generations, for the future accomplishment of that dream of ages, the harmony of nations, an ideal world. Whether that ideal world will ever come or not, I do not know. Whether that social perfection will ever be reached I have my own doubts; but whether it comes or not, each one of us will have to work for the idea as if it will come tomorrow, and that it only depends on his and his work alone. Each one of us will have to believe that every one else in the world has done his work, and the only remaining is himself, and if that one does his work the world becomes perfect. This is the responsibility we have to take upon ourselves. In the meanwhile in India there is a tremendous revival of religion. There is a danger ahead as well, for revivals sometimes breed fanaticism, sometimes go to the extreme, so that many a time, it is not even in the power of those who rouse the revival to control it when it has gone to a certain length. It is better therefore to be forewarned. We have to find our way between on the one hand the Scylla of old superstitious orthodoxy, and on the other the Charybdis of materialism, of Europeanism, of soullessness, of so-called reform which really has penetrated to the foundation of Western progress. These two have to be taken care of. In the first place we cannot become the Westerns, therefore imitating the Westerns is useless. Suppose you can imitate Westerns, that moment you will die, you will have no more life. In the second place, it is impossible. A stream taking its rise away, away beyond where time began, flowing through millions of miles of human history, do you mean to get hold of that stream and push it back to its source like a Himalayan glacier? If that be possible, it would be possible for you to be Europeanised! If you find it is impossible for the European to throw off the few centuries of culture which there is in the West, do you think it is possible for you to throw off the culture of scores of centuries? It cannot be. Secondly, we must also remember that every little village god, and every little superstitious custom, is what we should call our religion. We must study and find out the fountainhead of our religious faith. Local customs are infinite and contradictory; which to obey, and which not to obey? The Brahman in Southern India, for instance, would shrink in horror at the sight another Brahman eating a bit of meat: a Brahman in the North thinks it a most glorious and holy thing to do—he kills goats by the hundred in sacrefices. If you are ready with your custom they are with theirs. Various are the customs all over India, but these are local. The great mistake is that ignorant people always think that this local custom is the essence of our religion. But beyond this there is a still greater difficulty. There are two sorts of truths we find in our Shastras, one that is based upon the eternal nature of men—the one that deals with the eternal relation of God and soul, and nature; the other with local circumstances, environments of the time, social institution of the period, and so forth. The first class of truths are chiefly embodied in our Vedas, our scriptures; the second in the Smritis, the Puranas, etc. We must remember that for all periods the Vedas are the final goal and authority, and if the Puranas differ in any respect from the Vedas that part of the Puranas is to be rejected without mercy. Well then, what do we find, that in these Smritis all the teachings are different. One Smriti says this is the custom and this should be the practice of the age.

(To be continued.)

DREAMS

How long do you dream? Most people think that even a "long" dream may last only a few minutes. But experiments in America now show that dreams often last about two hours.

Evidence makes it clear that not only does everyone dream but that a typical night's sleep includes four or five periods of dreaming amounting to about one-fifth of the total time spent in bed.

"Dreamless" sleep appears to be a fallacy: the night is dreamless only because we have such a poor memory for all but the most bizarre dreams.

Scientists have found that when people dream they move their eyes as if watching the events of their dreams. Periods of eye movement occur regularly through the night in association with the lightest phases of cyclic variation in the depth of sleep.

These flickerings of the eyes have been measured by the electro-encephalo-graph or "brain-wave" machine, connected by small disc electrodes attached near the eyes and scalp of the sleeper.

In deep sleep the pen traced a fairly regular up-and-down pattern. But when the brain-waves began to cluster closely on the paper, the experimenter sounded a buzzar. The subject struggled awake, reached for the microphone of a tape-recorder near his bed and began to describe his dream which just before the sounding of the buzzer, made the machine record a flat yet much more squiggly line.

Then the subject went to sleep again, began to dream, was awakened and went to sleep once more, with the characteristic pattern always representing the tiny changes in electrical activity.

The experiments also showed that events seem to happen in dreams at about the same speed that they do in real life, and not with the breakneck speed we imagine.

The brain-wave revealed that dreaming takes place during the lighter phases of sleep. That explains why real-life events, such as the miaowing of a cat can intrude into a dream. In one experiment drops of water falling on the skin of sleepers were often transposed into rivers or heavy rain in the dreams!

The scientists discovered that when the young men who were the "guinea-pigs" in the experiments were systematically prevented from dreaming they became irritable and anxious and found it difficult to concentrate. Five developed large appetites and put on up to five pounds in weight!

The researchers conclude that dreaming is a necessary part of existence, and that if we were deprived of dreaming we would suffer psychological and even perhaps physiological harm.

Doctors and psychologists agree that healthy, dreamless sleep is a contradiction. Sleep tends to be deep and healthy, they say, because your dreams protect you from disturbing problems, by letting you choose the way you want them to turn out. Dreams are the guardians, not the disturbers of sleep.

We all take to bed—perhaps unconsciously—a pile of problems, some of which are known but most of which are unknown. They are sufficient to keep the sleeper worrying all night and the next day if they are not "dreamed away."

It is a popular fallacy that you dream because the bedroom is too hot, are the bedclothes too heavy, or because of "something you ate." You tend to dream to "let off steam" in the form of a disguised wish—and often that latent dreamwish is something you would hate to happen to you.

(To be continued.)

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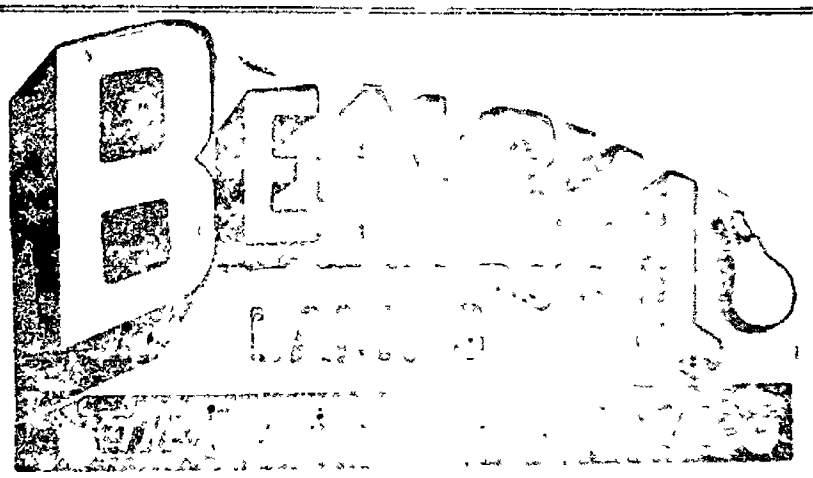

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RS. 15—00

SWAMI VIVEKANANDA

Speech at Madurai in 1897.

(*Continued from* last issue)

The next comes and says this is the practice of this age, and so forth. This is the achara which should be the custom of the Sattya-yuga, and this is the achara which should be the custom of the Kaliyuga, and so forth. Now this is one of the most glorious doctrines that you have, that eternal truths, being based upon the nature of man will never change as long as man lives, throughout all times, universal, omnipresent virtues. But the Smritis speak generally of local circumstances, of duties arising from different environments, and they change with the course of time. This you have always to remember, not because a little social custom is going to be changed that you are going to lose your religion, not at all. Remember these customs have already been changed. There was a time in this very India when without eating beef no Brahmin could remain a Brahmin. You read in Vedas how when a great Sanyasin or king, or a great man comes into the house they kill the goat and the bullock, how it was found in that we were an agricultural race, and killing the best bulls meant annihilation of the race. Therefore it was stopped, and the voice was raised against the killing of cows. Soon we find that what we consider the most horrible customs sometimes existed. Then in course of time other laws had to be made. They in turn will have to go, and other Smrithis will come. This is one fact we have to learn, that Vedas will be one and the same throughout, but Smrithis will have an end. As time rolls on, more and more the Smrithis will go. Sages will come and they will change and direct society into better channels, into duties and into paths which are the necessity of the ages, without which it is impossible that Society can live. Thus, gentlemen, we have to guide our course, avoiding these two dangers, and I hope that every one of us here will have breadth enough, at the same time faith enough, to understand what that means, that what I propose is inclusive of everything and not exclusion. I want the intensity of the fanatic plus the extensity of the materialist. Broad as the ocean, deep as the infinite skies, that sort of heart we want. Let us be as progressive as any nation that ever existed, and at the same time as faithful and conservative towards our traditions as Hindus alone know how to be. In plain words, we have first to learn the distinction between the essentials and the non-essentials in everything. The essentials are eternal, the non-essential have value only for a certain time, and if after that time they are not replaced by something else it is positively dangerous. I do not mean that you will stand up and revile all your old customs and institutions. Certainly not; you must not revile even one of these. Revile not even those customs that are now appearing to be positive evils. They have been positively life-giving in the past, and if we have to remove these, we must not do so with curses but with blessings or gratitude for the glorious work these customs have done for the preservation of our race. And we must also remember that the leaders of our societies have been neither generals nor kings, but Rishis, and who are the Rishis? The Rishi is a man who sees religion, to whom religion is not merely book learning, not argumentation, nor speculation, nor much talking, but actual realisation, coming face to face with truths which transcend the senses, transcend, as they are called in Upanishads, not as ordinary man, but Mantra-drashta, and this is Rishihood,

and that Rishihood does not belong to any age, or time or even sects or caste. Vatsyayana says Truth must be realised—and we have to remember that you, or I, or every one of us will be called upon to become Rishis, and we must get faith in ourselves, we must be world munis, for every thing is in us. We must see religion face to face, experience it, and thus solve our doubts about it, and then standing up in the glorious height of Rishihood each one of you will be a giant and every word falling from your lips will carry behind it that infinite sanction of security, and before you evil vanishes by itself, without the necessity of cursing any one, without the necessity of abusing any one, without the necessity of fighting any one in the world. May the Lord help us, i.e,. one of us here to realise the Rishihood for your own and for the salvation of others!"

AT MANAMADURAI

Gentleman,—I cannot express the deep debt of gratitude which you have laid upon me by the kind and warm welcome that has just been accorded to me by you. Unfortunately I am just now not in a condition to make a very big speech however I may wish it in spite of these beautiful adjectives which our Sanskrit friend has been pleased to apply to me. After all I have a body foolish though it may be, and body always follows the promptings and conditions and laws of matter. As such there is such a thing as fatigue and wearings as regards the material body. It is a great sight to see the wonderful amount of joy and appreciation expressed in every part of the country almost for the little work that has been done by me in the West. I take it only in this sense. I want to apply it to those who are coming in future, that if just the little bit of work that has been done gets such approbation from the nation, what must be the approbation that spiritual giants coming after us, great souls, world movers will get from this nation of ours? India is the land of religion: the Hindu understands religion and religion alone. Centuries of education have been always in the line and the result is here that it is the one concern in life that you can understand, well that it is so. It is not necessary even that every one should be a school master, it is not necessary that everyone should be a fighter, but in this world of harmony, there will be different nations producing the harmony of result. Well, perhaps we are fated by the Divine Providence to play the spiritual note in this harmony of nations and that is what rejoices me, seeing that we have not yet lost glorious traditions which have been handed down to us by our most glorious forefathers of whom any nation can be proud. It gives me hope, it gives me almost faith adamantine in the destiny of the race. It cheers me, of the personal attention paid to me, but that the heart of the nation is sound. There it is still, India is still living; who says it is dead? But they want to see us active. That is not our field. If a man wants to see us active on the field of battle, he will be disappointed, just as we would be disappointed if we hoped to see a military nation active on the field of spirituality. But let them come here and see how the nation is living, equally active and as alive as ever. It leads me to dispel the idea that we have degenerated at all. So far so good.

(To be continued)

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The Rationalist

THE NATIONAL GIRLS' HIGH SCHOOL

The 10th Annual School Day and Prize Distribution of the National Girls' High School, Mysore, was celebrated on the 9th instant, under the Presidentship of the Founder, Sri G. R. Josyer, before a large gathering of parents and students. After invocation by Kumari Sukanya, Sri G. S. Josyer, M.A., B.Ed. the Head master, welcomed the audience and presented a Report of the working of the school. He traced how the school had been progressing year by year under the able guidance of the Founder and brought home to the audience the requirements of the school. Next an interesting programme of Music, Dance, and Drama was witnessed and the Chairman was requested to address the gathering.

In the course of his interesting speech the Chairman observed that he sought no credit for founding the school, but had done it in order to keep up the tradition of his family, of contributing to public welfare; that 130 years ago, his great-grandfather who was Rutwic to H. H. Maharaja Mummady Krishnaraja Wadiyar, and had promoted the building of the Krishnaswamy Temple in the Fort, was given a large site in the present Banumiah square region; that while other recipients had built houses for themselves in their sites, he built a tank on his site known as "Srinivasa Katte". It provided much needed supply to the surrounding public for some 50 years, when there was no other water-supply. About 1887, on the introduction of pipe-system the Municipality closed the tank. Even then instead of taking back the site for his own use, his father Sri Gomatham Srinivasa Josyer had provided money for the Municipality to build a Fountain called "Gomatham Srinivasa Josyer's Fountain" and to maintain a flower garden on the site. Later the Municipality neglected the Trust, and when the Banumiah school was started he succeeded in getting the site as play-ground. The play-ground has now become a very paying lorry-shed, hotel etc! In 1913 Sri G. R. Josyer having obtained a rank went to Madras as a State Scholar and passed M.A. HONS in Sanskrit from the Presidency College. Returning to Mysore in 1916, old Mr. M. Venkatakrishniah and he as Secretaries started a Civic and Social Progress Association, and the Mysore Social Review. Sri Josyer was also English Lecturer in the Collegiate High School, Mysore, with Sri J. B. Mallaradhya, K. P. Ramanathiah, N. Madhava Rao, Valliulla, Dr. B. T. Narayan, M. Yamunachar, and others as students. Mr. Venkatakrishniah and he organised the First Mysore State Civic and Social Conference in 1917 presided over by Dewan Sir M. Visweswaraya and inaugurated by H. H. The Yuvaraja. Noticing him Sri Visweswaraya appointed him as Probationer in the Industries and Commerce Department with Appaji Gowda, Charles Noronha and others.

Finding the official atmosphere uncongenial he resigned in 1923 and organised the First Mysore Reforms Conference and started a Daily paper "Guardian", in Bangalore. Returning to Mysore, he complained to Dewan Sir Albion Banergi bitterly that the Municipality had misappropriated his great-grandfather's memorial. The Dewan ordered that compensation of Rs. 5000 be recovered from Banumiah and paid to the Donor's representatives. Banumaiah evaded, but Government paid the amount. Out of that the building in Lakshmipuram, "Gomatham

Srinivasa Josyer's Shishuvihar" was constructed to perpetuate the family memorial.

Referring to the founding of the Girlst High School, he said that from 1924 for 20 years the sacred "Vyramudi", starting from he Palace on its way to Melkote, was being brought to this site in procession and offered worship, that the site was bought by him in 1947, and the building was constructed to be devoted to Sanskrit studies.

writing the "History of Mysore and Yadava Dynasty" by request, he was received by the Maharaja and offered thanks and khillats. In the course of conversation the Maharaja expressed interest in Mr. Josyer's work, and on 28-8-1951 visited the building and inaugurated The "International Academy of Sanskrit Research."

Subsequently, as admission to the Maharani's and Convent High Schools were becoming difficult, he was urged by people of the locality to start a Girls' High School in the building. After consultations with the Director of Public Instruction, Sri J. B. Mallaradhya, the Girls's High School was started on 10-6-1954 expecting a rush of students. Only five students came; nevertheless the School continued. Its 1st Anniversary was presided over by Her Highness the Yuvarani, then Acting as "Rajapramukh". Subsequent Anniversaries were presided over by Chief Minister Kadidal Manjappa, Minister T. Subramanya, Director A. C. Deve Gowda and Sri T. Vasudeviah. 'Today,' he said, 'we are assembled to celebrate the 10th Annual Day of the School. On this occasion I am glad to present to you the very first student of the school who has come out first in First Class in M.A. in the University. Her presence should prove an inspiration to the present students of the school, on whose behalf I offer her congratulations, and present this small memento to remind her of her old school." As the examinations were approaching he hoped every one of them would do their best to pass well. With regard to their future he gave them the parting counsel of Sage Kanva to Shakuntala :

"ಶುಶ್ರೂಷಸ್ವ ಗುರೂನ್ ಕುರು ಪ್ರಿಯಸಖೀವೃತ್ತಿಂ ಸಪತ್ನೀಜನೇ
ಭರ್ತುರ್ವಿಪ್ರಕೃತಾಪಿ ರೋಷಣತಯಾ ಮಾಸ್ಮ ಪ್ರತೀಪಂ ಗಮಃ।
ಭೂಯಿಷ್ಠಂ ಭವದಕ್ಷಿಣಾಪರಿಜನೇ ಭಾಗ್ಯೈರ್ವನುತ್ಸೇಕಿನೀ ದಾಂ
ತ್ಯೈವಂ ಗೃಹಿಣೀಪದಂ ಯುವತಯೋ ವಾಮಾಃ ಕುಲಸ್ಯಾಧ್ಯಃ॥"

That is sound advice for all married girls.

"With regard to general good conduct in life, there is Bhatruhari's noble advice :
"ದಾಕ್ಷಿಣ್ಯಂ ಸ್ವಜನೇ ದಯಾಪರಜನೇ ಶಾಠ್ಯಂ ಸದಾ ದುರ್ಜನೇ ಪ್ರೀತಿ
ಸ್ನಿಗ್ಧಜನೇ ನಯೋನ್ಯಪಜನೇ ವಿದ್ವಜ್ಜನೇಚಾರ್ಜವಂ। ಶೌರ್ಯಂ
ಶತ್ರುಜನೇ ಕ್ಷಮಾಗುರುಜನೇ ಕಾಂತಾಜನೇ ಧೃಷ್ಟತಾ ಯೇ[ಶ್ಚೈವಂ
ಪುರುಷಾಃ ಕಲಾಸು ಕುಶಲಾ ಸ್ತೇಷ್ವೇವ ಲೋಕಸ್ಥಿತಿಃ॥"

Over and above these, as Purandaradasa and Thyagaraja ask, "ಏನು ಫಲ?" "ಸಂಗೀತಜ್ಞಾನವು ಭಕ್ತಿಯಿನಾ?", you must cultivate devotion to God for happiness in this life and after life; as Sri Shankara says.

"ಭಜಗೋವಿಂದಂ ಭಜಗೋವಿಂದಂ ಭಜಗೋವಿಂದಂ ಭಜಮೂಢಮತೇ। ಸಂಪ್ರಾಪ್ತೇ ಸನ್ನಿಹಿತೇ ಕಾಲೇ ನಹಿನಹಿರಕ್ಷತಿ ಡುಕ್ರಂ ಕರಣೇ॥"

He thanked the teachers of the school for their conscientious work, and invoked the blessing of God on the students and teachers, and the elders who had assembled on the occasion.

The programme of entertainment consisted of Group songs, Group Dance and items from Bharatanatya Dances, Comic pieces, and two interesting dramas.

Prizes were awarded for distintion in studies and sports and literary activities to kumaries K. S. Manjula, N. Saroja, S. Jayalakshmi, H. R. Geetha, H. K. Nagamani, B. N. Sunanda, S. Sundaramma, K, V. Vasantha, L. Rajalakshmi, A. Lalitha, Umadevi, V. Pankaja, H. N. Manjulamba, S. Padma, S, Vijayalakshmi, B. N. Premakumari, L. Hamsaveni, and T. S Nanjamma of the Xth Standard.

Kumaries, N. S. Aravindamma, H. K. Leelavathi, R. Nirmala, S. Dharmamba,

Bhagyalakshmi, R. Rajamma, D. Sumithra, Rajalakshmi, H. R. Gowramma, N. Shashikala, S. kathyayini, G. Mohanakumari, B P. Saraswathy, B. S. Geetha, M. Lakshmi, B. S. Vijaya, G. Rathnaprabha, K. S. Sumithradevi, V. M. Padmavathi, Thangamani, A. T. Mayura, B. V. manjulavani, and M. K. Jayalakshmi of the IXth Standard.

Kumaries, Sukanya, Y. G. Nagarathna, S. K. Jyothi, P. N. Vijayakumari, Prabhamani, G. Chandrika, Amruthavalli, H. K. Sriranganayaki, M. K. Vijayalakshmi, D. Saraswathi, S. Mythily, Prabhavathi, Gyana-Sundari, T. V. Usha, P. Padmini, B. S. Vasundara, J. Kausalya, M. G. Chadrakantha, K. Lalithamma, R. Lakshmi, Radha-Bai, Phaniya, K. Saroja, S. B. Gayathri, N. Lalithamma, A. G. Prabhavathi, M. P. Sashikala, Sumithra and S. N. Vimala of the VIII Standard.

With the singing of the National Anthem, the pleasant function came to a close.

DREAMS

(*Continued* from last *issue.*)

There is a consistent dream "code". A highly-sexed young man may dream of climbing stairs or steep inclines, which are symbolic of the sex act. Patent absurdity in a dream may indicate that you are secretly scared stiff of appearing ridiculous before other people. If you continually dream about failing to catch a train, this may reveal an unconscious anxiety about some difference in age affecting your business or personal life.

Experiments have shown that it is possible, to some extent to dream according to plan. Some years ago Sante De Sanotis, the Italian scientist, induced people who told him they "never" dreamed to become "true dreamers."

In one experiment he tried to induce criminal dreams in a young man of good character and high moral standards who did not know that he was a "guinea-pig". He spoke to him before bedtime of newspaper reports of poisonings and stabbings, always relating the conversation to him. But the young man awoke in a mood of violent anger when the dream veered towards his using the knife or administering poison.

The scientist deduced "that the most moral individual is he who awakens most readily and promptly when the idea to act in a criminal way forces the gate of fantastic realisation."

"Creative" dreams, on the other hand, have led to many books, plays and musical compositions.

The classic instance is Coleridge's poem of a Chinese wonderland, "Kubla Khan," which is the exact record of a vivid, fantastic dream.

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ವ.॥ ರಾ॥ ಜಿ. ಆರ್. ಜೋಯ್ಸರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾ ಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಸರುಗಳ ಮೇಲೆ ಬೀರಿದ ಪರಿಣಾಮವನ್ನು ಗಮನಿಸಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮ॥ ಕೆ. ಎಚ್. ರಾಮಯ್ಯ. ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದೆಂದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

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ಎಂ.ಎ., ಎಲ್.ಟಿ., ಎ.ಎಸ್.

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ನವಜೀವನ:

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವನಂಕ ಇದೊಂದೇ. ಹೊಪಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇಕಾದ ವಾಗುವಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರಿಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಬೇಕೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦-೮೫

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟವಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮ॥ ಜಿ. ಆರ್. ಜೋಯ್ಸರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನು. ಅತ್ಯಂತ ಮನೋರಂಜಕವಾದುದೆಂ ಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದವರೆಲೆ ಮಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡು ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪೃಥಕ್ಕರಣ, ೦-೩

ಶ್ರೀಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
ಅವತಾರಕಾಂಡ

ಎಂಬ ಆಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ
ಭಗವಂತನ ಕಥೆಗಳು, ೫ ಪಾಲ್ಯಾಂ ಸೇರಿ,

ಬೆಲೆ ರೂ. 10-00.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

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RS. 15—00

ವ।। ರಾ।। ಜಿ. ಆರ್. ಜೋಯ್ಸರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾ ಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಬೆಂದು ತಮಗೆ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ವ।। ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu:

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

"ವ್ಯಾಪಾರ"

ಶ್ರೀಮದ್ಭಾಷಣಕಾರರು:

"It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population."

ವ।। ರಾ।। ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು.
ಎಜ್.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

ನವಜೀವನ:

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಬಾಲಾಲವೃದ್ಧರಿಗೂ ಉಪಕಾರವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರೆಗೂ ಸರಳವಾಗಿ ಸಿಹಿಯಾದ ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇಕಾದ ವಾಗನಂತೆ ವ್ಯಾಪಾರವು ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮೆಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦-೭೫

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ವ।। ಜಿ. ಆರ್. ಜೋಯ್ಸರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನೋರಂಜಕವಾದುದೂ ಮನದಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋಕರಂಜನೆಕೆಂಡು ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ. ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಕಟನ, ೦-೪

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
ಅವತಾರಕಾಂಡ

ಎಂಬ ಬಾಲಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ
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"ಶ್ರೀ ರೇಣುಕ ಪರಂಜ್ಯೋತಿ"

ಈಗಿನ ಕ್ರೈಸ್ತ ಇಪ್ಪತ್ತನೆ ಶತಮಾನದ ಜನರಿಗೆ ತಾವೇ ನವನಾಗರಿಕರೆಂದೂ ಪೂರ್ವದ ಜನರು ಜ್ಞಾನಶೂನ್ಯರಾಗಿ ಸೊಪ್ಪು ಸೌದೆಗಳನ್ನೂ ಬೇಟೆಯಲ್ಲಿ ಸಿಕ್ಕಿದ ಅಭಕ್ಷ್ಯಗಳನ್ನೂ ತಿಂದು ಅಹನ್ಯಹನಿ ಕಾಲಕ್ಷೇಪ ಮಾಡುತ್ತಿದ್ದರೆಂದೂ ನಂಬಿಕೆ. ಅನೇಕ ಬ್ರಹ್ಮಪಟ್ಟಗಳೂ ನೂರಾರು ಯುಗಗಳಿಂದಲೂ ಹುಟ್ಟಿ ಬೆಳೆದ ಮನುಷ್ಯರು ಮೃಗಗಳಂತೆಯೆ ಇದ್ದು ಹೋದರೆಂದೂ, ಅವರ ಈಗಿನ ಸಂತತಿಗೆ ಮಾತ್ರ ಒಂದು ವೈಶಿಷ್ಟ್ಯವು ಬಂದಿದೆಯೆಂದೂ ಹೆಮ್ಮೆಪಡುವದು ಮೌಢ್ಯ. ಮನುಷ್ಯಸೃಷ್ಟಿಯು ಮೊದಲಿನಿಂದಲೂ ಇವರಿಗೆ ಪಂಚ ಕರ್ಮೇಂದ್ರಿಯಗಳನ್ನೂ ಪಂಚ ಜ್ಞಾನೇಂದ್ರಿಯಗಳನ್ನೂ ದೇವರು ಕೊಟ್ಟದಾನೆ, ಜ್ಞಾನಶಕ್ತಿ, ಬುದ್ಧಿಶಕ್ತಿಗಳಲ್ಲಿ ಅವರು ನಮಗಿಂತ ಕೀಳಾಗಿರಲಿಲ್ಲ. ಮಂತ್ರಶಕ್ತಿ, ಬ್ರಹ್ಮಜ್ಞಾನಗಳಲ್ಲಿ ಅವರು ನಮಗಿಂತ ಎಷ್ಟೋ ಮೇಲಾಗಿದ್ದರು. ಅವರು ಬೆಟ್ಟದ ಮೇಲಿದ್ದು ನಾವು ಬೆಟ್ಟದ ಕೆಳಭಾಗದಲ್ಲಿ ಇರುವಂತೆ ಇದೇವೆ. ಆದರೂ ನಮ್ಮ ಅಹಂಕಾರ ಮೌಢ್ಯಗಳಿಗೆ ಎಣೆಯಿಲ್ಲ. ಸಾವಿರಾರು ವರ್ಷಗಳಾದರೂ ಅಳಿಯದ ಹೆಸರುಗಳನ್ನು ಬಿಟ್ಟು ಅವರುಗಳು ತಾವು ಬಿಟ್ಟರುವ ಜ್ಞಾನದೀಪಗಳಿಂದ ನಮಗಳಿಗೆ ಬೆಳಕನ್ನು ಕೊಟ್ಟು ಪುನೀತರನ್ನಾಗಿ ಮಾಡುತ್ತಿದ್ದಾರೆ. ಸೃಷ್ಟಿಯ ತತ್ವಗಳನ್ನು ತಮ್ಮ ಜ್ಞಾನಬಲದಿಂದ ಕಂಡುಹಿಡಿದು ಮೋಕ್ಷಮಾರ್ಗ ಬೋಧನೆಯಿಂದ ಜನರ ಐಹಿಕ ಆಮುಷ್ಮಿಕಸುಖಗಳಿಗೆ ಕಾರಣರಾದ ಆ ಹಿಂದಿನವರ ಮಹತ್ವವನ್ನು ನಾವು ಊಹಿಸಲೂ ಅಶಕ್ತರಾಗಿದೇವೆ. ಭೂಮಲಯದ ಇತರ ಭಾಗಗಳಿಗಿಂತ ಈ ಭರತಖಂಡವು ಇಂತಹ ಮಹರ್ಷಿಗಳಿಗೂ ಪರಮಾಚಾರ್ಯರುಗಳಿಗೂ ತೌರುಮನೆಯಾಗಿ ಖ್ಯಾತಿಹೊಂದಿದೆ. ಇಲ್ಲಿಂದ ವಿದೇಶಗಳಿಗೆ ದಿವ್ಯಜ್ಞಾನವು ಪ್ರಸರಿಸಿ ಅಲ್ಲಿನ ಜನರಿಗೂ ಮಾರ್ಗದರ್ಶಕವಾಗಿದೆ. ಭರತಖಂಡದ ಮುಖ್ಯವಿಷಯಗಳಲ್ಲಿ ವೀರಶೈವ ಮತವೂ ಪುರಾತನವಾಗಿ ವಿದ್ವಜ್ಜನಮನರಂಜಕವಾಗಿ ಜನಾದರಣೀಯವಾಗಿ ಬೆಳೆದು ಬಂದಿದೆ.

ಇದಕ್ಕೆ ಸ್ಥಾಪಕರಾದ ಪಂಚಾಚಾರ್ಯರುಗಳಲ್ಲಿ ಒಬ್ಬರು ಶ್ರೀ ಮದ್ರೇಣುಕಾಚಾರ್ಯರು. ಪಂಚಾಚಾರ್ಯರು ಕೈಲಾಸದಲ್ಲಿ ಪ್ರಮಥನಾಯಕರಾಗಿದ್ದು ಭಗವಂತನಿಂದ ಪ್ರೇರಿತರಾಗಿ ಪಂಚತತ್ವಗಳನ್ನು ಲೋಕಕ್ಕೆ ಪ್ರತಿಪಾದಿಸುವದಕ್ಕಾಗಿ ಪಂಚಲಿಂಗಗಳ ಮುಖೇನ ಭರತಖಂಡದ ಐದು ಪ್ರಾಂತಗಳಲ್ಲಿ ಉದ್ಭವಿಸಿದರು. ಶ್ರೀ ರೇಣುಕಾಚಾರ್ಯರು ತ್ರಿಲಿಂಗದೇಶದಲ್ಲಿ ಸೋಮನಾಥ ಲಿಂಗದಿಂದ ಉದ್ಭವಿಸಿದರೆಂದು ಪ್ರತೀತಿ. ಇವರೇ ಅಗಸ್ತ್ಯಮಹರ್ಷಿಗೆ ಶಿವತತ್ವವನ್ನು ಉಪದೇಶಿಸಿದ್ದರೆಂದೂ ಶ್ರೀ ಶಂಕರಾಚಾರ್ಯರಿಗೆ ಚಂದ್ರಮೌಳೇಶ್ವರ ಲಿಂಗವನ್ನು ಅನುಗ್ರಹಿಸಿದ್ದರೆಂದೂ ಉದ್ಘೋಷಿಸಿದೆ.

ಈ ಶ್ರೀ ರೇಣುಕಾಚಾರ್ಯರ ಪ್ರತಿಭೆ ಮತ್ತು ಸಿದ್ಧಾಂತಗಳನ್ನು ಸ್ತ್ರೀಪುರುಷರಿಗೂ ಆಬಾಲವೃದ್ಧರಿಗೂ ತಿಳಿಯುವಂತೆ ಕನ್ನಡದಲ್ಲಿ ಪುಸ್ತಕರೂಪವಾಗಿ ಪ್ರಕಟಿಸಿರುವದು ಡಾಕ್ಟರ್ ಟಿ. ಜಿ. ಸಿದ್ಧಪ್ಪಾರಾಧ್ಯರ ಧರ್ಮಾಭಿಮಾನ, ಆಚಾರ್ಯಗೌರವ ಮತ್ತು ಕರ್ತವ್ಯನಿಷ್ಠೆಗಳನ್ನು ತೋರಿಸುತ್ತದೆ. ೧೫ ಅಧ್ಯಾಯಗಳಲ್ಲಿ ಪಂಚಾಚಾರ್ಯರ ಅವತಾರ, ವೀರಶೈವಮತಸ್ಥಾಪನೆ, ಆಚಾರ್ಯ ಪೀಠಗಳು, ರೇಣುಕಾಚಾರ್ಯ ಪರಂಪರೆ, ಅವರ ಭಕ್ತಾನುಗ್ರಹಲೀಲೆ, ತತ್ತ್ವೋಪದೇಶ, ಭಕ್ತನ ಆಧ್ಯಾತ್ಮಿಕ ಜೀವನ, ಮಹೇಶ್ವರನ ಆರ್ಚನೆ, ಪ್ರಸಾದಿಯ ಆರ್ಚನೆ, ಪ್ರಾಣಲಿಂಗಿಯ ಅರ್ಚನೆ, ಶರಣನ ಅರ್ಚನೆ, ಐಕ್ಯನ ಅರ್ಚನೆ, ಷಟ್ಸ್ಥಲ ತತ್ತ್ವೋಪದೇಶ ಪರಿಣಾಮ, ಜೀವನದಲ್ಲಿ ಷಟ್ಸ್ಥಲ ಸಾಮರಸ್ಯಾನುಭವ, ಇವುಗಳನ್ನು ಶಬ್ದಾಡಂಬರವಿಲ್ಲದೆ ಸುಲಭಶೈಲಿಯಲ್ಲಿ ಔತ್ಸುಕ್ಯದಿಂದ ಬರೆದು ತಮ್ಮ ಔತ್ಸುಕ್ಯವು ಓದುವವರಲ್ಲಿಯೂ ಪ್ರತಿಬಿಂಬಿಸುವಂತೆ ಬರೆದಿದ್ದಾರೆ.

ಡಾಕ್ಟರ್ ಟಿ. ಜಿ. ಸಿದ್ಧಪ್ಪಾರಾಧ್ಯರವರು ಯೂನಿವರ್ಸಿಟಿಯಲ್ಲಿ ಸಂಸ್ಕೃತದಲ್ಲಿ ಉಚ್ಚಶಿಕ್ಷಕರಾಗಿ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಆರ್ಷರಾಗಿದ್ದರೂ ಹತ್ತಾರುವರ್ಷಗಳಿಂದ ವೀರಶೈವಮತ ಗ್ರಂಥಗಳನ್ನು ಕರತಲಾಮಲಕ ಮಾಡಿಕೊಂಡು ಶಿವನತಲೆಯಿಂದ ಗಂಗೆಯು ಹೊರಹೊಮ್ಮುವಂತೆ ತಮ್ಮತಲೆಯಿಂದ ವೀರಶೈವ ಸಿದ್ಧಾಂತವನ್ನು ಹೊರಡಿಸುತ್ತಿದ್ದಾರೆ. "ಶಕ್ತಿವಿಶಿಷ್ಟಾದ್ವೈತ ದರ್ಶನ" ಸಂಸ್ಕೃತದಲ್ಲಿ ಬೇರೆ, ಕನ್ನಡದಲ್ಲಿ ಬೇರೆ, "ಶ್ರೀಕರ ಭಾಷ್ಯದ ಕನ್ನಡ ಅನುವಾದ," "ಶೈಕಾಶ್ವತರೋಪನಿಷದ್ಭಾಷ್ಯದ ಕನ್ನಡ ಅನುವಾದ," "ವೀರಶೈವದರ್ಶನ," "ಕ್ರಿಯಾಸಾರ ಕನ್ನಡ ಅನುವಾದ," ಈ ಏಳು ಗ್ರಂಥಗಳನ್ನು ವೀರಶೈವ ಮತದ ಸಪ್ತಪ್ರವಾಹಗಳಂತೆ ಹೊರಡಿಸಿ, ಭಕ್ತವೃಂದದ ಮನಸ್ಸನ್ನು ತೊಳೆದು ಪುನೀತವನ್ನಾಗಿ ಮಾಡಿ, ಮೋಕ್ಷ ಫಲವನ್ನು ಹೊಂದುವದಕ್ಕೆ ಸಾಧಕರಾಗಿದಾರೆ. ವೀರಶೈವ ಜನಸ್ತೋಮ ಇವರನ್ನು "ವೀರಶೈವಸುಧಾಂಬುಧಿಚಂದ್ರಂ" ಎಂದು ಆದರದಿಂದ ಅಭಿನಂದಿಸಿ, ಇವರಿಂದ ತಮ್ಮಗಳಿಗೆ ಆಗಿರುವ ಉಪಕಾರಕ್ಕಾಗಿ ಕೃತಜ್ಞತೆಯನ್ನು ವ್ಯಕ್ತಪಡಿಸಿದರೆ ಅದು ಅನುಚಿತವಾಗಲಾರದು. ಇವರ ಗ್ರಂಥಗಳಿಂದ ಇತರ ಮತೀಯರಿಗೂ ವೀರಶೈವಮತವು ಸುವ್ಯವಸ್ಥಿತವಾದ ಸಿದ್ಧಾಂತದಿಂದ ಭರಿತವಾದುದೆಂದೂ ಆ ಮತೀಯರೂ ಧರ್ಮಿಷ್ಠರಾಗಿ ಸದ್ವೃತ್ತರಾಗಿ ಮೋಕ್ಷಾಕಾಂಕ್ಷಿಗಳಾಗಿ ಜೀವಿಸಲು ಅದು ಸಾಧಕವಾಗಿದೆಯೆಂದೂ ತಿಳಿದುಬಂದು ಅವರಿಂದಲೂ ಇವರು ಶ್ಲಾಘನೀಯರಾಗಿದಾರಲ್ಲದೆ, ಅವರುಗಳೂ ತಮ್ಮ ತಮ್ಮ ಸ್ವಧರ್ಮಗಳನ್ನು ಮತ್ತಷ್ಟು ನಿಷ್ಠೆಯಿಂದ ಅನುಸಂಧಾನ ಮಾಡಲು ಇವರ ಗ್ರಂಥಗಳು ಪ್ರೇರಕವಾಗಿವೆ.

ಈ ಕಾರಣಗಳಿಂದ ನಾವು ಡಾಕ್ಟರ್ ಸಿದ್ಧಪ್ಪಾರಾಧ್ಯರ ಗ್ರಂಥಗಳನ್ನು ಹೃತ್ಪೂರ್ವಕವಾಗಿ ಸ್ವಾಗತಿಸಿ ಅವರನ್ನು ಸಂತೋಷದಿಂದ ಅಭಿನಂದಿಸುತ್ತೇವೆ.

ಜಿ. ಆರ್. ಜೋಶ್ಯರ್.
ಎಡಿಟರ್.

ಯಜುರುಪಾಕರ್ಮ	೦—೪—೦.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦—೪—೦.
ಭಗವದಾರಾಧನ	೦—೬—೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, ಚಿಕ್ಕದೇವರಾಜಬನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೧—೪—೦.
Life of Saint Anantarya, in English and Hindi.	1—0—0.

MUSSOLINI'S MAXIMS

"Long hours devoted steadfastly to work come natural to me. I do not have to be forced to apply myself to the daily tasks, be they the mere routine of every day or other new phases in the affairs of the nation. As the inevitable and never ending mass presents itself daily, I am ready to undertake it, willing, anxious to accomplish until the day's tasks are brought to a close. Work is a passion with me, even the most monotonous routine finds me concentrated on it until it is completed. This natural bent for work I attribute to four things: first, my temperament; second, my training; third, my heritage; and fourth, the indomitable will to reach the goal I propose to attain. My temperament is a restless motive power. It is a force which propels me. It is present in me to be exploited, to be turned to this or that advantage as my will dictates. I must be doing something. If there is nothing to be done I create something to be done. My whole life has been dominated by this temperament. I have always been actuated to do something. My life has been filled with momentous times for me and through them all I have been driven forward by this force. When I have faced disaster and defeat, this power has kept forcing me onward, dauntless for the future and sure of final success. Whenever there was a break in the steady march to the goal, it helped me take up the path and continue always forward toward the aim.

I have never known lagging behind. I have had many things to balk me, but I have kept going and going, filled with a perseverance which was bound to reach its mark. As a child I met a child's reverses but kept on. When I faced the world as a man I seemed to be going squarely into difficulty but I plodded onward with my whole strength and fiber. I worked hard with my hands, and the time I had to myself, I devoted to culture and preparation. I was ever on the alert. I battled for what I conceived right. I went to war. I fought with that same spirit. I returned and continued to fight. I am still fighting and will continue, urged by my spirit until my task is done.

And, in my adolescent years this temperament coupled with hardship drilled me for the tasks which later in life I was to face. The adversity of my youth, stretching year after year, trained me to meet difficulty and meet it by hard and severe work. It was inevitable that this constant grind to keep body and soul together and the desire to use my spare time in accomplishing some good would create of me a working automaton, more active and more powerful as the years passed. Idleness was unknown to me, for, even when I tramped from town to town in search of work. I never failed to take along a volume of poems or philosophy. Work had become in me an ingrained habit. A beneficial remorse seized me when I was not engaged in some useful effort. I was indeed unhappy when there was not something to do. I was one out of my world.

It is just such training, I think, that should be given to our children. They should be drilled in achievement. They should be saturated with this spirit of work. It should be a part of their physical and mental equipment. The years of adolescence should be dedicated to the formation of sound habits to stand in good stead throughout life. I fear for those in our schools and universities, who fool away their time in useless social pastime. The growing years are the formative years, and

(Continued on page 6.)

The Rationalist

SWAMI VIVEKANANDA

Speech at Manamadurai in 1897.

(*Continued from* last issue)

But I have to say a few harsh words. I hope you will take them kindly, For the complaint has been made that European Materialism has been well nigh swamping us. It is not at all the fault of Europeans, but mainly ours. We as Vedantists must always look at things from an introspective standpoint, from its subjective relations. We as Vedantists know for sure that there is no power in the universe to injure us unless we first injure ourselves. One-fifth of the population of India have been Mohamedans. Just as before that going further back, two-thirds of the population in ancient times had become Buddhists, one fifth are now Mohamedans. Christians are already more than a million. Whose fault is it? One of our historians says in ever-memorable language-Why should these poor wretches starve and die of thirst when the perennial fountain of life is flowing by? The question is what did we do for these? I heard of an honest girl in England who was going to become wicked—a street walker—and when a lady asked her not to do it her reply was, "that is the only way I can find sympathy, none will come to help me now, but let me be a fallen downtrodden woman, and then these merciful ladies will come, take me to their homes, and do everything they can for me, but not now." We are weeping for them now, but what did we do for them before? Let us ask every one of what have we learnt ourselves, each one of us, and taking hold of ideals in our own hands how far did we carry it? That we did not do was our own fault, our own Karma. Blame none, blame our own Karma. Materialism or Mohamedanism, Christianity, or any other ism in world could never have succeeded, but you allowed them. No bacilli can attack the human frame until it is degraded and degenerated by vice and bad food and privation and exposure, the healthy man passes scatheless through masses of all sorts of poisonous bacilli. We did not help then. Therefore this is the first question we should ask ourselves. And yet there is time. Give up all those old discussions, old fights about things which are meaningless, which are nonsensical in their very nature. Think of the last 600 or 700 years of degradation when grown up men by hundreds had been discussing for years whether we should drink a glass of water with the right hand or the left, whether the hand should be washed three times or four times, whether five times we should gargle or six times. What can you expect from men who pass their lives in discussing such momentous questions as these and writing most learned philosophies on these questions. There is a danger of our religion getting into the Kitchen. We are neither Vedantists most of us now, nor Puranics, nor Tantrics. We are just "don't touchists." Our religion is kitchen. Our God is the cooking pot, and our religion is "Don't touch me, I am holy." If this goes on for another century, every one of us will be in the lunatic asylum. It is a sure sign of softening of the brain when the mind cannot grasp higher problems of life; all originality is lost, the mind has lost all its strength, its activity and its power of thought, and just ticks to go round and round the smallest curve it can find. This has first to be

thrown overboard, and you must stand up, be active and strong, and then there is yet an infinite treasure, the treasure our forefathers have left for you, a treasure that the whole world requires to-day. The world will die if this treasure is not distributed. Bring it out and distribute it broadcast. Says Vyasa, giving alone is the one work in this Kaliyuga, and of all the gifts giving spiritual life is the biggest gift posible, the next gift is secular knowledge, the next saving a life of man, and the last, giving food to some one. Of food we have given enough; no nation is more charitable than we. So long as there is a piece of bread in the home of the beggar he will give half of it. Such a phenomenon can only be observed in India. We have enough of that, let us go for the other two, the gift of spiritual and secular knowledge. And if we all of us were brave and had a stout heart, and absolute sincerity, and put our shoulders to the wheel, in 25 years the whole problem will be solved and there will be none left here to fight, but the whole Indian world will be once more Aryan. This is all I have to tell you now. I am not given much to talking about plans :- I rathe prefer to do and show than talk about my plans. I have my plans, and mean to work them out of the hand wills it, and if life is given unto me. I do not know whether I shall succeed or not, but it is a great thing to take up an ideal in life which is great, and then give up the whole life to it. For what is the value of life else, this vegetating little low life of man? Subordinating it to one high ideal is the only value that life has. This is the great work to be done in India and I welcome the present revival, and would be a fool if I lost the opportunity of striking the iron while it is hot!"

SOUTH INDIA

One of the least studied problems—socio-economic history of South India in the 14th-18th centuries—is expounded in the work of the Soviet scientist Leonid Alayev. Foreign Indologists, including the British, so far displayed interest only in the development of Northern India due to the fact that it suffered from foreign invasions more frequently over the centuries. Proceeding from their theory about the leading role of the North in India's history, some West European expert drew the conclusion that these conquests were of a progressive and civilizing nature.

The Soviet scientist proves the insolvency of this theory and shows by concrete analysis that during definite periods of History South India was at the "forefront of India's economic and political life."

The author of the article analyses the development of agriculture, crafts, the villages community and the forms of land-ownership in South India.

The Soviet scholar drew on various sources for his work. The most valuable documents, in his opinion, are certificates of gifts to temples and Brahmins of these centuries and other inscriptions. The epigraphs, as Alayev established, most fully reveal the mutual relations between various social groups.

Alayev's book "South India" has been issued by the publishing house of the Academy of Sciences of the USSR.

Bound Volumes of the *Rationalist* of the ast 16 years are available.

Rs. 6—0—0 each.

The Manager,
"Rationalist", Mysore.

(*Continued from page 3.*)

habits and rules of life should be inculcated which remain the dominating quality, regulating their future and determining their good to the world and mankind.

I believe that as much liberty as possible should be permitted the child to determine his natural bent. Perhaps, one could call this a period of experimentation, of useful experimentation to find out what he is best adapted for. Once, however, this natural inclination has been discovered, the line of the child's conduct should be fixed toward the aim determined. Severe application to duty and the cultivation of rules of physical and mental conduct, ingrained in the individual are imperative needs to enable him achieve the ends to which he may dedicate his life.

Stern unrelenting duty transcends all to bind me to my task. There is the impervious "must", compelling the daylong toil to go on. The toil of the day must be done, for to-morrow will be another day, too, with its tasks and exactions. Never shall that which can be done to-day be put off until to-morrow. Even into the night the work continues that to-day's work bedone today, to leave for to-morrow to-morrow's own toil.

The daylong I am in action, I vary my effort. This variation itself permits a diversion of the thought processes so that I make one task the complement of the other, one becomes the repose for the other. There is always some one process working when others may be resting. I am therefore constantly producing though all my faculties may not be in operation. I need therefore ask for no respite. I cannot rest. A day's idleness clogs and puts my processes out of gear. The short suspension my duty would allow would serve to no purpose. I either must take a long rest or keep on going. I cannot suspend for long time for my life is too full of motion. Each stop requires adjustment. My machine is best when kept in action. I am able thus to dedicate my life to my work, and intend to continue unceasingly and severely at it until the end, then if repose there be, I will await it in the great beyond!"

POOR WILSON!

Of all the scenes throughout Inauguration Day, the one that remains most poignantly in the imagination of the nation is the pathetic passing of Mr. Wilson as President.

When he arrived in the President's room he sat at the table with his head bowed and eyes closed. Mr. Colby. the Secretary of State, bent anxiously over him. He reached for a pen and signed a few Bills, the last of which provided for the return to the United States of fallen soldiers' bodies. Then he closed his eyes again, to meet those of Mrs. Wilson smiling at him across the table when he reopened them. He seemed to gather strength and reassurance from the glance When Senetor Lodge appeared at the door and inquired if there were any communications for Congress, President Wilson said in a surprisingly firm voice :

"There will be no further communications." That was his last official atterance.

The incoming President, Mr. Harding, full of sympathy, approached the desk and shook the President's hand. Then he turned to Mrs. Wilson, who said: "I wish you luck." Mr. Wilson called for his walking stick and was tenderly assisted to his carriage, while Mr. Harding went to the Senate and the Presidency.

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* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

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Modern Review, Calcutta.

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BANKS' ROLE

Recent discussions in India on the role and achievements of commercial banks have created considerable confusion in the mind of the public and have distorted the true image of banks. The Indian Banks' Association is publishing a series of folders in an effort to present to the public the correct picture and proper perspective of the role and achievements of banks in mobilising the resources of the land and making them available for national economic progress.

1. The Development Decade 1952–1962,

Outlines the progress in opening new bank offices in new as well as established areas.

2. Mobilisation of Deposits,

Highlights the spectacular growth of bank deposits which represent personal savings of the common people.

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Shows how bank advances have served as instruments of Indian planning, and brings out the changing character and structure of advances.

4. How Banks help the Government,

Depicts the substantial growth of—

(a) Bank investments in Government securities and

(b) The amount and proportion of taxes paid by the banks. And

5. Bank Finance for Small-scale Industries and Agriculture,

(a) Explains the growth of advances of banks to small-scale Industries.

(b) Explains the role of banks in financing marketing of agricultural produce and plantations, and analyses the complexity of financing agricultural production.

* * *

They are insane who shout for "Nationalisation of Banks". Nationalisation of Industries, Nationalisation of Insurance, Nationalisation of Transport, Nationalisation of Trade, Nationalisation of Agriculture will make only a nation of slaves, make the State a big jail, and the citizens just prisoners doing hard labour, and eating rotten crumbs of bread at the mercy of brutal warders and jailors! What a Welfare State!

IS OR ARE

Four American Universities are split fifty-fifty on the use of the word "is" in the following sentence in a Burlington Railroad circular:—

"Along the right of way exists a tremendous area in which is produced two-thirds of the oats and more than half the corn in the United States."

Railway chiefs, differing as to whether the word "are" should be used instead of "is", referred the matter to Chicago University and the North-Western University. Chicago decided in favour of "is". North-Western replied in favour of "are."

Harvard and Yale were appealed to, Harvard pronouncing for "is," Yale for "are!" So the officials tossed a coin, and "is" stays in the circular! And it is wrong!

ಯಜುರುಪಾಕರ್ಮ	೦—೪—೦
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦—೪—೦
ಭಗವದಾರಾಧನ	೦—೬—೦
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, ಚಿಕ್ಕದೇವರಾಜಬನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	೦—೪—೦
Life of Saint Anantarya, in English and Hindi.	1—0—0

INVENTORS' FAIR

Auto drivers and housewives were the ones to profit the most from this year's International Inventors' Fair in Nurnberg. From upholstered auto fenders to finger protective paring knives and heatable toilet seats for cold winter days, some 400 new inventions from all over the world were displayed here.

From now on, unfortunate drivers who get stuck in mud or snow will no longer have to perform great feats of strength. While the other passengers enjoy the landscape, the driver can easily attach caterpillar tracks that will allow him to continue on his way. A new invention to prevent short circuits and resulting fires automatically turns off battery and lights when the auto collides with another car or runs into heavy objects! One of the inventors demonstarted his sympathy for traffi cpolicemen by inventing a covered platform with a built-in air conditioner. Even during rush-hours, the policeman will henceforth be surrounded with fresh oxygen! Tired drivers were also not forgotten: a special alarm clock to be hung around the driver's neck immediately goes off when the driver's head sinks to his chest. In case the thus awakened driver does not drive directly into the nearest ditch from sheer fright, this ingenious invention will certainly keep the driver from an unpleasant awakening in a hospital bed!

There were a number of new inventions aimed towards making the housewife's daily load somewhat easier, such as a flower stand that regularly and automatically waters flowers and plants, a revolving doormat with an automatic, built-in cleaning apparatus. Novel can-openers that even children can handle and a built-in finger-protective paring knife prevents accidents in the kitchen. Even an "air improver" belongs to the many attractions of the Nurnberg Fair. Built in the shape of a flashlight - and operated just this way —it can be placed in pocket or purse and it diffuses a sweet fragrance in even the stuffiest rooms!

West German News.

DEATH THAN DISHONOUR

One of the most poignant domestic tragedies which it is possible to conceive has just come to light in which a whole family met death rather than face the disgrace consequent upon a police court charge against the head of the family for misappropriating the sum of £290.

It seems that the fortunes of the family had recently declined, and this was the reason for the alleged fraud. The man and his wife and also their daughter, who had recently married an Australian officer and was shortly to have travelled to Australia, entered into a solemn compact to die. It was resolved that the son should die first, and it is believed that he knew nothing about the death compact.

All sat down to a last meal of chicken and champagne which had been poisoned by cyanide. The wine was first handed to the son, who died immediately, his body being reverently laid on a bed.

Then the remaining three prepared to die by their own hands. The women put on their prettiest nightdresses. The daughter drank first, and when she was dead the parents placed her body on the bed with crossed hands.

The mother then lay on the bed and drank, and the husband arranged her in death, turned his head sideways so that he could have a last look as he was dying and lay down himself and drank from the fatal cup!

* * *

But malefactors in our country today defy disgrace, and seek more ill-gotten wealth!

The Rationalist

MUSSOLINI'S MAXIMS

"Government to be good, must be efficient. It must achieve the greatest net result with the minimum of lost effort. If there be wastage of labour, duplication, overlapping or lack of co-ordination, then there are serious defects in the government machinery. There must be unity of policy, unity of responsibility and unity of direction. Without these, government becomes a slip-shod, haphazard, hit-or-miss business, able to continue only because it can demand tribute from the entire nation. A private business must be efficient or die. It has no reserve on which to call unless it has created that reserve itself. It must sustain itself by its own merits. Its manager must avoid wastage, duplication, overlapping and must co-ordinate all the parts of his organization in a smooth-running machine. He is responsible and held to strict account for its success. He directs it with a single aim and single policy, his policy.

The United States presents to the world numerous examples of gigantic successful business organizations, which to arrive at their great achievements must have been governed by these principles. There was one direction, policy and responsibility centered in one man, on whom the whole operation of the immense organisation depended.

It is just such business efficiency on a larger scale we have tried to work into the government machine of Italy. We are succeeding. We have practically rebuilt the old machine, substituting a part here and there and renewing it. It has been completely overhauled and speeded up and has already shown its productive power. Conceived on the same lines as the successful business organizations, it centers responsibility and unifies control, culminating in one man at the head charged with its direction.

Promptly at nine o'clock each week day, I am at my desk in the Viminale Palace, the seat of the Ministry of the Interior, to direct this huge machine. I have under my immediate supervision, the administration of seven ministries, the presidency, interior, foreign affairs, war, navy, air and "corporazioni", the latter being an entirely fascist creation, designed especially to deal with the relations between capital and labour. I also supervise the command of the fascist militia, of which I am Commander-in-chief. The work of these ministries is so co-ordinated that the business to be transacted is done with the despatch of a highly efficient private enterprise. Every day for five hours, until two o'clock, the entire government business of these departments, except the ministry of foreign affairs, is directed and supervised with business thoroughness and rigidity.

At two, I take a light lunch and am then at my desk at the Chigi palace, the seat of the ministry of Foreign Affairs, where I remain until ten in the evening on the constant go save for taking a glass of milk at my desk at six. The work is that of directing Italian foreign relations, of examining and answering correspondence, receiving ambassadors and ministers, and holding numerous imperative conferences and audiences. When the chamber of deputies and senate are in session, my attendance at one or the other is dovetailed into the schedule. Cabinet meetings, too, must find a place in the day's limited

hours. I attend the chamber and senate ready to take up questions which might be introduced on the conduct of the government and to keep the deputies and senators informed on the policy of the administration.

My colleagues in the cabinet and the under-secretaries of state know that the government business must be handled with enthusiasm and promptitude. Our work must be intensive and productive. They know my requirements in this regard. They know that they cannot approach me unless their mission is one of government business. There is no time to joke. Everything must be to the point and must be worth discussing. Each usually has his business well-defined and when he sees me need stay but a few minutes. They have acquired skill in condensation which enables me to go quickly to the matter in hand and to settle it.

I am fortunately blessed with a faculty for quick decision which permits me to accomplish an immense amount of work. I cannot stand vacillating and procrastinating executives. Ministers of a professorial type are useless as administrators. They take so much time for decision that the whole business of their department is delayed. This cannot be tolerated in any branch of my government. Ministers, before we came into power, deliberated and vacillated for years before putting into operation. We have created an aptitude for quick decision in our public affairs which coupled with our intensive effort has achieved things not dreamed of before our advent to power.

I came into office a young man, thirty-nine, the youngest premier Italy ever had. I arrived with the force of youth. It was natural for me to be able to undertake greater burdens than the ministers of the old regimes. They could not stand the intense physical strain,—they were sixty, seventy and sometimes eighty years of age. The combined ages of the men in my cabinet total slightly over two hundred, while in one of the cabinets of Signor Giolitti, the total years of the ministers reached eleven hundred! My collaborators are all young men. I have three under-secretaries of state, who have hardly passed thirty. There is a great advantage in youth. It is filled with enthusiasm to achieve. It may be argued that it lacks experience but it more than compensates in its intensity of spirit. It will attempt the impossible and often it will succeed! Youth and the dominating spirit of oneness with fixed responsibilities and policy have been of marked assistance to me, achieving what was never dreamed of under the old system of political party affiliations."

POOR TAGORE!

Dr. Rabindranath Tagore once sent from Rome the following message together with a report of an interview with Signor Aldo Sorarni :—

" I left Shantiniketan and India for a while to fly from the fierce blaze of world celebrity and seek the shelter of obscurity in Rome, that remote corner of the world, but renown has hounded me, even while I am under the aegis of Mussolini, that gentle hermit, who like myself shuns fame. My object in sending to you the enclosed report of an interview with Signor Aldo Sorarni is not to pose, but to seek the assistance of the Associated Press and my friends in Bengal in my untiring efforts to stifle fame, which is sucking out my life-blood! For this Nirvana which I have sought and prayed for during the rest of my days, I would gladly give up eternity, which destiny has already been allotted to my soul—even as I gave up my knighthood for which, by the way, a world celebrity has no use. Accept a weary poet's blessings!"

ಕರ್ನಾಟಕ, ಅಂಕಿಗಳು

"ಕರ್ನಾಟಕ ಪ್ರಾಂತ ರಚನೆಯ ವ್ಯಾಪ್ತಿಗೆ ಬರುವ ಪ್ರದೇಶಗಳಿಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ಪ್ರಮುಖ ಅಂಕಿ ಅಂಶಗಳಿಂದ ಮೈಸೂರು ಕರ್ನಾಟಕಕ್ಕೂ ಬೊಂಬಾಯಿ ಕರ್ನಾಟಕಕ್ಕೂ ಇರುವ ತಾರತಮ್ಯಗಳು ಗೋಚರವಾಗುತ್ತವೆ.

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ಮೈಸೂರು ಸಂಸ್ಥಾನದಲ್ಲಿ ಒಂದು ವಿಶ್ವವಿದ್ಯಾಲಯವಿದೆ; ೩ ಕಾಲೇಜುಗಳಿವೆ; ೨೨೩ ಹೈಸ್ಕೂಲುಗಳಿವೆ; ೧೦,೫೧೭ ಪ್ರೈಮರಿ ಸ್ಕೂಲುಗಳಿವೆ. ಒಟ್ಟು ೪,೪೯,೧೦,೦೯೩ ರೂಪಾಯಿ ವಿದ್ಯಾಭ್ಯಾಸಕ್ಕಾಗಿ ವಿನಿಯೋಗವಾಗುತ್ತಿದೆ. ಇದರಲ್ಲಿ ಬಳ್ಳಾರಿ ಜಿಲ್ಲೆಯ ಅಂಕಿ ಅಂಶಗಳು ಸೇರಿಲ್ಲ.

ಬಳ್ಳಾರಿ ಜಿಲ್ಲೆಯಲ್ಲಿ ೧೬ ಹೈ ಸ್ಕೂಲುಗಳೂ, ೨೯ ಹೈಯರ್ ಎಲಿಮೆಂಟರಿ ಸ್ಕೂಲುಗಳೂ ಇವೆ. ಈ ಶಾಲೆಗಳಿಗೆ ೧೩,೯೬,೫೫೦ರೂ. ವೆಚ್ಚವಾಗುತ್ತಿದೆ.

ಬೊಂಬಾಯಿ ಕರ್ನಾಟಕ ನಾಲ್ಕು ಜಿಲ್ಲೆಗಳಲ್ಲಿ ಸೇರಿ ಒಂದು ವಿಶ್ವವಿದ್ಯಾಲಯ, ೧೭ ಕಾಲೇಜುಗಳು, ೧೦೩ ಹೈಸ್ಕೂಲುಗಳೂ, ೩,೨೬೧ ಪ್ರೈಮರಿ ಸ್ಕೂಲುಗಳು ಇದ್ದು; ವರ್ಷಕ್ಕೆ ೨,೪೫,೧೨,೩೬೨ ರೂಪಾಯಿಗಳು ವಿದ್ಯಾಭ್ಯಾಸಕ್ಕಾಗಿ ವೆಚ್ಚವಾಗುತ್ತಿದೆ. ಬೊಂಬಾಯಿ ಕರ್ನಾಟಕದ ಒಟ್ಟು ಅಕ್ಷರಸ್ಥರ ಸಂಖ್ಯೆ ಸೇ ೨೩ರಷ್ಟಿದೆ. ಹೈ ಸ್ಕೂಲುಗಳಲ್ಲಿ ೩೩,೩೭೪ ಜನ, ಪ್ರೈಮರಿ ಶಾಲೆಗಳಲ್ಲಿ ೪,೧೯,೪೨೧ ಜನ, ಮತ್ತು ಕಾಲೇಜುಗಳಲ್ಲಿ ೬೦೫ ಜನ, ಓದುತ್ತಿದ್ದಾರೆ.

ದಕ್ಷಿಣ ಕನ್ನಡ ಜಿಲ್ಲೆಯಲ್ಲಿ ಎಂಟು ಕಾಲೇಜುಗಳಿವೆ. ಇವುಗಳಲ್ಲಿ ಒಂದು ಮೆಡಿಕಲ್ ಕಾಲೇಜ್ ಮತ್ತು ಮೂರು ಟ್ರೇನಿಂಗ್ ಕಾಲೇಜುಗಳಲ್ಲಿ ಒಟ್ಟು ೨೮೯ ಮಂದಿ ವಿದ್ಯಾರ್ಥಿಗಳು ವ್ಯಾಸಂಗ ಮಾಡುತ್ತಿದ್ದಾರೆ.

ಸೆಕೆಂಡರಿ ಶಾಲೆಗಳು ೭೦ ಇದ್ದು, ೨೭,೫೫೫ ಮಂದಿ ವಿದ್ಯಾರ್ಥಿಗಳಿದ್ದಾರೆ. ಪ್ರೈಮರಿ ಶಾಲೆಗಳ ಸಂಖ್ಯೆ ೧,೨೫೧ ಇದ್ದು, ೨೩,೫೮೪ ಮಂದಿ ವಿದ್ಯಾರ್ಥಿಗಳಿದ್ದಾರೆ. ವಿದ್ಯಾಭ್ಯಾಸಕ್ಕಾಗಿ ಒಟ್ಟು ರೂ. ೭೭,೪೨,೩೦೭ ವೆಚ್ಚವಾಗುತ್ತಿದೆ.

ಕೊಡಗು ಪ್ರಾಂತ್ಯದಲ್ಲಿ ಒಂದು ಫಸ್ಟ್‌ಗ್ರೇಡ್ ಕಾಲೇಜೂ, ೫ ಸರ್ಕಾರಿ ಹೈಸ್ಕೂಲುಗಳೂ, ೬ ಖಾಸಗಿ ಹೈ ಸ್ಕೂಲುಗಳೂ ೪೬ ಸರ್ಕಾರಿ ಮಿಡ್ಲ್ ಸ್ಕೂಲುಗಳೂ, ೭೬ ಸರ್ಕಾರಿ ಪ್ರೈಮರಿ ಸ್ಕೂಲುಗಳೂ ಮತ್ತು ೫೩ ಖಾಸಗಿ ಫೀಡರ್ ಶಾಲೆಗಳೂ ಇವೆ.

ಉತ್ತರ ಕರ್ನಾಟಕದಲ್ಲಿ ಬೆಳಗಾಂ ಜಿಲ್ಲೆಯಲ್ಲಿ ೧೩ ಪಶುವೈದ್ಯ ಶಾಲೆಗಳೂ, ೬ ಸ್ಟಾಕ್‌ಮೆನ್ ಕೇಂದ್ರಗಳೂ ಇವೆ. ಧಾರವಾಡ ಜಿಲ್ಲೆಯಲ್ಲಿ ೧೫ ಪಶುವೈದ್ಯ ಶಾಲೆಗಳೂ, ೨ ಶಾಖೆಗಳೂ ಇವೆ. ಬಿಜಾಪುರ ಜಿಲ್ಲೆಯಲ್ಲಿ ೧೧ ಪಶುವೈದ್ಯಶಾಲೆಗಳೂ ೩ ಶಾಖೆಗಳೂ, ಉತ್ತರ ಕನ್ನಡ ಜಿಲ್ಲೆಯಲ್ಲಿ ೯ ಪಶುವೈದ್ಯ ಶಾಲೆಗಳೂ ಇವೆ. ಒಂದು ವ್ಯವಸಾಯ ಕಾಲೇಜೂ, ಪ್ರತಿ ಜಿಲ್ಲೆಗೂ ಒಂದು ವ್ಯವಸಾಯ ಶಾಲೆಯೂ ಇವೆ.

೧,೬೨,೭೪,೫೪೦ ರೂ.ಗಳ ಷೇರು ಬಂಡವಾಳವೂ, ೧೦,೯೨,೦೯,೦೯೫,೨೧೫ ರೂ.ಗಳ ಕಾರ್ಯನಿರತ ಬಂಡವಾಳವೂ ಇರುವ ಒಟ್ಟು ೪೯೩೫ ಸೊಸೈಟಿಗಳು ಬೊಂಬಾಯಿ ಕರ್ನಾಟಕದಲ್ಲಿವೆ. ಒಟ್ಟು ೩,೫೭,೫೫೧ ಮಂದಿ ಸದಸ್ಯರುಗಳಿದ್ದಾರೆ.

ಈ ನಾಲ್ಕು ಜಿಲ್ಲೆಗಳಲ್ಲಿ ೪,೯೧೭ ಚ. ಮೈ. ಯಷ್ಟು ಅರಣ್ಯವಿದ್ದು ೧೧೦ ಲಕ್ಷ ರೂಪಾಯಿ ವಾರ್ಷಿಕ ಆದಾಯವಿದೆ.

ಬೆಳಗಾಂ ಜಿಲ್ಲೆಯಲ್ಲಿ ೮೦ ಆಸ್ಪತ್ರೆಗಳೂ ಔಷಧಾಲಯಗಳೂ ಇವೆ. ಬಿಜಾಪುರ ಜಿಲ್ಲೆಯಲ್ಲಿ ೫೧ ಆಸ್ಪತ್ರೆ ಮುಂತಾದವೂ ಇವೆ. ಉತ್ತರ ಕನ್ನಡ ಜಿಲ್ಲೆಯಲ್ಲಿ ೧೬ ಆಸ್ಪತ್ರೆಗಳೂ ಔಷಧಾಲಯಗಳೂ ಇವೆ. ಧಾರವಾಡ ಜಿಲ್ಲೆಯಲ್ಲಿ ೫೭ ಆಸ್ಪತ್ರೆಗಳೂ ಔಷಧಾಲಯಗಳೂ ಇವೆ.

ಬೊಂಬಾಯಿ ಕರ್ನಾಟಕದಲ್ಲಿ ಘಟಪ್ರಭಾ ಯೋಜನೆಯು ಆರು ಕೋಟಿ ರೂ.ಗಳ ವೆಚ್ಚದಲ್ಲಿ ಪ್ರಾರಂಭವಾಗಿದೆ. ಪ್ರಥಮ ಪಂಚವಾರ್ಷಿಕ ಯೋಜನೆಯಲ್ಲಿ ಇದನ್ನು ಆಳವಡಿಸಲಾಗಿದ್ದು, ಈಗಾಗಲೇ ಬೊಂಬಾಯಿ ಸರ್ಕಾರ ಮೂರು ಕೋಟಿ ರೂ. ವೆಚ್ಚ ಮಾಡಿದೆ. ಈ ವರ್ಷ ಬೇರೆ ೧ ಕೋಟಿ ೫೫ ಲಕ್ಷ ರೂ. ಮಂಜೂರಾಗಿದೆ. ಈ ಯೋಜನೆ ಮುಗಿದ ಮೇಲೆ ೧,೨೦,೦೦೦ ಎಕರೆ ಜಮೀನಿಗೆ ನೀರಾವರಿ ಸೌಲಭ್ಯವಾಗುವುದು. ಈ ವರ್ಷದ ಕೊನೆಯ ಹೊತ್ತಿಗೆ ಮುಗಿದಿರುವ ಕಾಲುವೆಗಳಿಂದಲೇ ೪೦,೦೦೦ ಎಕರೆ ಜಮೀನಿಗೆ ನೀರು ಬರುವುದು.

ಜೋಗ್ ವಿದ್ಯುಚ್ಛಕ್ತಿ ಉತ್ಪನ್ನ ಕೇಂದ್ರದಿಂದ ೨ ಕೋಟಿ ೭೫ ಲಕ್ಷ ರೂ. ವೆಚ್ಚದಲ್ಲಿ ಬೊಂಬಾಯಿ ಕರ್ನಾಟಕಕ್ಕೆ ವಿದ್ಯುಚ್ಛಕ್ತಿ ದೊರಕಿಸುವ ಯೋಜನೆ ಕಾರ್ಯರೂಪವಾಗಿದೆ.

ಹದಿನಾಲ್ಕು ಪಟ್ಟಣಗಳಿಗೆ ಕೈಗಾರಿಕೆ ಮತ್ತಿತರ ಉದ್ದೇಶಗಳಿಗಾಗಿ ವಿದ್ಯುಚ್ಛಕ್ತಿ ಒದಗಿಸುವ ನಾಲ್ಕು ಗ್ರಿಡ್ ನರ್ಸರಿ ಯೋಜನೆಗಳನ್ನು ೩೦ ಲಕ್ಷ ರೂ. ವೆಚ್ಚದಲ್ಲಿ ಮಂಜೂರು ಮಾಡಿದ್ದು ನಾಲ್ಕು ಕಾರ್ಯಾರಂಭ ಮಾಡಿವೆ."

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A SCENE IN THE HOUSE OF LORDS

The debate on the position of the First Civil Servants led to an exchange of high words between several well-known peers and a scene unprecedented in recent years in the House of Lords.

The discussion arose from an inquiry and complaint of Lord Carson as to the action of the Irish and British Governments towards the Loyalist Civil Servants. It produced the extraordinary spectacle of an admission by two members of the Judicial Committee of the Privy Council that they had made a mistake in a Judgment given by that body, which is the paramount judicial court of appeal of the British Empire!

Lord Carson explained the facts of the case. Certain Irish Civil Servants, formerly in the employ of the British Government, were transferred to the Free State Government. "After litigation in the Irish courts which began in 1923, they secured a decision in their favour by the Judicial Committee of the Privy Council on May 3 last year."

The effect of this judgment was to secure their right of appeal to the courts to determine their future pensions.

Since the date of the judgment, said Lord Carson, the Free State Government under various pretexts have refused to do anything to carry out the judgment.

It was now some six years since the Irish Treaty, and these poor people were still hoping that something would be done for them.

"Who came to Mr. Amery and asked him to upset that judgment?" exclaimed Lord Carson. "One of the litigants—the Free State Government! They walked into Downing-street and found a complacent Minister.

"It was an outrage upon decency and the administration of justice. If this is to be done, let it be Broadcast to the Empire that the Privy Council can be disregarded."

Lord Haldane said that he was a member of the Judicial Committee which tried their case, the other members being the late Lord Cave, who presided, Lord Finlay and Lord Dunedin.

The real point of difference seemed to be the second part of the judgment, which concerned the rates of pensions to be paid. With regard to that, an important Treasury minute had not been before the Judicial Committee. The result had been an arithmetical error and a wrong judgment.

This brought Lord Carson to his feet in great excitement. "Is it in order," he asked, for a judge to come down to this House and argue reasons why a judgment he has given in the Privy Council is wrong?"

Lord Hailsham (the Lord Chancellor): I have no more authority to decide a question of order than Lord Carson, but I see no reason why a noble lord should not state if he has made a mistake how it came about.

Lord Carson: It is indecent!

Lord Salisbury: That is a most improper remark.

Lord Danesfort: Is their any precedent recorded in the history for a member of His Majesty's Privy Council coming before this House behind the backs of the parties who are interested in the judgment and suggesting that the judgment he himself gave was wrong?

Lord Salisbury: There is no question whatever that nothing but harm will happen unless Viscount Haldane is given the opportunity to tell us all that he knows. There can be no harm in the truth being told.

Lord Haldane, who had been sitting with a white face but silent during the heated exchange then rose to continue his speech, and said that Lord Carson was himself a member of the Privy Council.

Lord Carson: I should be very sorry to do what you are doing.

Lord Haldane: He has put an interpretation upon the decision of the Privy Council with which we do not agree and he objects now to being put right. "I told you to read the judgment," he shouted across at Lord Carson, who was very red in the face.

Lord Dunedin supported Lord Haldane.

"It is not easy to stand in a white sheet" he said. "We did not find out that a slip had been made as was our duty to do. I have not been consulted by the Government and do not know what they are going to do. But I would not think it fair to keep in the back-ground and not say I was a participant in the mistake which was made."

Lord Birkenhead, Secretary for India, spoke for the Government and began by censuring Lord Carson, "Lord Carson," he remarked, "began by saying that he hoped to use moderate language. I was sorry to listen to one or two of the observations he made to one who has twice held the office of Lord Chancellor, and that only under such provocation as was wholly inadequate to the heat Lord Carson showed."

The Irish Government had brought the matter to the British Government, which had fully investigated the matter and was satisfied that here had been a mistake of fact in the judgment. It was necessary to correct the mistake and a Bill would shortly be introduced in the British Parliament for that purpose.

He revealed that the last official act of the late Lord Cave was to write to the Prime Minister stating that the decision which the Judicial Committee, over which he presided, gave was wrong.

"Within 24 hours before the death," said Lord Birkenhead, "the late Lord Chancellor, who was adding to the mortal anxieties from which he was suffering by a consideration of this matter, wrote to the Prime Minister, who had begged him not to allow this to be an addition to his suffering, authorising him to state that the decision which had been given was wrong.

"It is the first time I ever knew Lord Cave to make a mistake, and I cannot doubt that if the full material had been placed before him his conclusion would have been a different one."

Lord Reading made an appeal to the Government to rectify the mistake by bringing the matter again in some way before the Privy Council so that the Judicial Committee might revise this judgment.

Lord Danesfort supported Lord Reading's plea. "I listened to Lord Birkenhead," he said, "with regret but without surprise." "He is never so eloquent as when he is defending some wholly unjustifiable action he is taking. I find it difficult to take his views on Irish affairs seriously."

Lord Birkenhead: Probably you don't understand them.

Lord Danesfort: When his years lead him to riper wisdom he may find that other people can be right besides himself.

Lord Hailsham, the Lord Chancellor in a maiden speech in the House of Lords, promised briefly that Lord Reading's suggestion should be carefully considered and hoped that the House would support the Government.

Lord Carson moved the adjournment of the debate and said that this was one of the most important matters concerning the administration of the law that he had known in his lifetime. It was indecent that any judge should be brought to the House of Lords to say that the judgment recorded was a mistake.

"It is lamentable and indecent," concluded Lord Carson in a passionate outburst.

Lord Salisbury resisted on the Government's behalf any proposal to adjourn the debate.

Lord Carson: What about the men who have been waiting for six years? They don't matter!"

Lord Salisbury (very warmly): The noble Lord says I do not care. I do. Why should he say such things about me?

Lord Carson: I did not say you do not care.

The proposed adjournment was defeated and the debate concluded.

The Rationalist

"GANDHI, THE NEW TITAN"

"An extraordinary man has arisen in India.

The other day, a New York divine astonished the city with an anthem in praise of a revolutionary leader of India, M. K. Gandhi, whom he compared to Christ. The name of Gandhi had been heard at intervals linked with the rather enigmatic Non-Co-operation movement in India, but no picture had been drawn of the man, and no suggestion put forth to indicate that a new Titan had arisen. I went questioning.

Three rooms, two for offices and one for a library in a building on Broadway South of Fourteenth Street, are headquarters of the Friends of Freedom for India. Two Hindus, courteous and cultured, sat at desks; a dark-eyed girl worked at a typewriter.

I was told that little was known of Mahatma Gandhi, even among the East Indians in America, says that he is a saint whom the millions of India revere like a second Buddha, and who aspires to lead the old land of Asoka and Akbar to freedom and glory. I could go into their library, among books, pamphlets and Far Eastern newspapers and find much politcal writing about Gandhi but little that was personal. However there was a gentleman coming to the office presently who had just come from India and knew Mahatma Gandhi and had seen his marvels. I waited.

The man from India came, a short slender Hindu with a scrubby moustache and the black super-sensitive eyes of his race. Do you know Gandhi personally?

He made a deprecating gesture, and spoke like one starting a holy thesis.

"I do not know Gandhi personally. No one knows Gandhi personally. He is too great, too high."

That was the motive that sounded endlessly in his talk, an impassioned mystic reverence for the saint which I gathered, was the feeling of the millions of India, from the drudging labourers on rice plantations to the Hindu graduates of English Universities. The figure of Gandhi appeared not that of an earthling of bread and salt, but of a holy one on a shining height; and recalled the ascetic who walks in penance and truth, and behind whom trail worshipers by thousands, a picture for ever known to India. Said my informant;

"He is a small man, very thin. He eats only fruits. His head is shaven. His voice is strong. He is always ill. Hardship and prisons have broken his health. When he speaks to the people he remains sitting on a chair like one very old, though he is not much past fifty. He uses no oratory and pretends no miracles, but commands the multitude by the power of unselfiishness and truth."

My informant spoke with smiles of quiet exaltation.

The sharp contact with Western reality came in the fact that this new prophet of India entered upon his manhood as a lawyer before the courts in London Still his history reads a rational progression.

He was born the son of a Prime Minister at the court of a native prince in the Bombay Presidency, was given all the schooling that India could offer and was sent to England to complete his studies. He specialized in law, took a degree and became associated with a British firm of

solicitors. He was sent to South Africa to conduct a case on trial there. That was 20 years ago.

An anti-Asiatic movement was afoot in Cape Colony. A great number of East Indians had been brought in as labourers, and now, through local prejudices and the agitation of the South African trades unions, laws were passed against them. They were forbidden to own land, were segregated and placed under various humiliating restrictions They protested, but were strangers and helpless.

Gandhi was prosecuting his case before the Cape Town courts, was beginning what he thought would be a career of eminence in British Jurisprudence and the legislative administration of India. The wrongs of his fellow Hindus in the colony engaged his compassion, his sense of justice and his social pride. He became their defender and led them into a course of passive resistance, a refusal to work for or have any dealings with the South Africans.

The Boer war came, and Gandhi enjoined his followers to yield. A strike behind the lines in wartime, he said would be equivalent to an act of violence. With the return of peace, he again preached his negative rebellion. He was thrown into Jail and his wife and sons with him.

In prison, he continued his non-violent recalcitrance even to the extent of a refusal to take food—a hunger strike. It is said that Gandhi was the first to practice that mode of revolt against imprisonment which has made European sensations in recent years. He was forcibly fed and kept in confinement for nearly two years, and it broke his health. After his release, he continued his agitation, and ended by formulating the principles:

It is impossible to gain rights for East Indians, outside India, so long as the Indians of India are ruled as a subject race.

He conceived of a grandiose non-violent revolt of India against the British Empire!

All the passivity and endurance of the East lay in his doctrine. It was not new. The boycott was known in the Orient. It is one of the first manifestations of Asiatic quietism matched with Occidental aggressiveness It has long been preached as a best weapon against England. In his plan Gandhi amplified the boycott into a complete gospel of Non-Co-operation. It should be a sin for a Hindu to use British made or handled articles. It should be a sin for Hindus to work for British employers, or serve England in any manner, or for a Hindu to have recourse to the British courts or accept British protection.

It should be a sin for a Hindu to pay taxes to England, except when compelled by force. With the acceptance of these tenets by the Indian masses, the position of the Viceregal Administration at Delhi would become impossible, the British Indian army would melt, and the English be glad to leave India to itself. And so India would de-Europeanise itself and return to its ancient culture!

This was Gandhi's vision. He renounced Western dress and manners and returned to India to realise it.

The World War had come. Again Gandhi delayed his preaching. With peace, strikes and riots broke out in the province of Bihar among the Indigo plantation workers. Gandhi went with his gospel of non-violence and Non-Co-operation. The uprising was quieted but Non-Co-operation began.

(To be continued.)

Prosper Buranelli, in 1921,
in World Magazine, New York.

ವೇದ ವಿಜ್ಞಾನ

ಜಿ. ಆರ್. ಜೋಸ್ಯರ್.

ಈಚೆಗೆ ನಮ್ಮಲ್ಲಿ ಕೆಲವರು ಈಗಿನಕಾಲಕ್ಕೆ "ವಿಜ್ಞಾನಯುಗ" ಎಂದು ಹೆಸರು ಕಟ್ಟಿ ಸ್ವಲ್ಪ ಹೆಮ್ಮೆಪಡುವದು ವಾಡಿಕೆಯಾಗಿ ತ್ತಿದೆ. ಅಂದರೆ ಅವರ ಅಭಿಪ್ರಾಯದಲ್ಲಿ ಹಿಂದಿನಕಾಲವೆಲ್ಲಾ ಅಜ್ಞಾನಯುಗ, ಈಗಿನ ನಮ್ಮ ಸೈನ್ಸ್ ಕಾಂಗ್ರೆಸ್ಸುಗಳ ಕಾಲವು ವಿಜ್ಞಾನಯುಗ ಎಂದು. ಈ ವಿಜ್ಞಾನಶಬ್ದದ ಅರ್ಥ ವಿಶೇಷಜ್ಞಾನ. ಬಾಲಪಾಠದ ಅಥವಾ ವಯಸ್ಕರ ಶಿಕ್ಷಣದ ಜ್ಞಾನ ಸಾಮಾನ್ಯಜ್ಞಾನ. ಅದಕ್ಕೆ ಮೇಲೆ Physics, Chemistry, Biology, Zoology, Applied Mathematics, Atomic Physics ಮುಂತಾದುವು ವಿಶೇಷಜ್ಞಾನ, ಅಥವಾ ವಿಜ್ಞಾನ. ನಾವು ಈಗತಾನೆ ನಿದ್ರೆಯಿಂದೆಚ್ಚೆತ್ತು ಕಣ್ಣುತೆರೆಯುತ್ತಿರುವ ಈ ೨೦ ನೆ ಶತಮಾನವೇ "ವಿಜ್ಞಾನಯುಗ" ಯಾದರೆ ಮುಂದೆ ಬರುವ ೩೦, ೪೦, ೫೦ನೆಯ ಶತಮಾನಗಳು, ಮತ್ತು ಆಗಿನ ವಿಜ್ಞಾನಿಗಳ ಗತಿಯೇನು?

ಜ್ಞಾನ ಎನ್ನುವದು ಧನದಹಾಗೆ. ಧನಿಕನಿಗೆ ಹ್ಯಾಗೆ ಸಾವಿರವಾಗುತ್ತಲೂ ಹತ್ತು ಸಾವಿರ, ನಂತರ ಲಕ್ಷ, ದಶಲಕ್ಷ, ಕೋಟಿ, ನವಕೋಟಿ, ಅರ್ಬುದ ಎಂದು ಅನಂತವಾಗಿ ಅವಕಾಶವಿದೆಯೊ, ಅದರಂತೆ ವಿಜ್ಞಾನಕ್ಕೂ ಕೊನೆಯಿಲ್ಲ. ಎಷ್ಟು ಯೋಜನಗಳು ಹೋದರೂ ಮುಂದಕ್ಕೆ ಇದ್ದೇ ಇರುತ್ತದೆ. ಅದರಲ್ಲಿ ನಾವು ಈ ಶತಮಾನದಲ್ಲಿ ಗಳಿಸಿರುವುದು ಕೆಲವು ಹೆಜ್ಜೆಗಳಷ್ಟುಮಾತ್ರ. ಅಷ್ಟಕ್ಕೇ ಹೆಮ್ಮೆ ಪಟ್ಟು ಹಿಂದಿನ ವಿಜ್ಞಾನಿಗಳು ಮತ್ತು ಮುಂದೆ ಬರುವ ವಿಜ್ಞಾನಿಗಳ ವಿಚಾರದಲ್ಲಿ ತಾತ್ಸಾರಭಾವನೆಯು ಅಷ್ಟು ಸಾಧುವಲ್ಲ.

ವಿಜ್ಞಾನದ ಪ್ರಾಶಸ್ತ್ಯವು ಹೊಸದಲ್ಲ. ಸ್ಥೂಲವಾಗಿ ೫೬೬ ಸಾವಿರ ವರ್ಷಗಳಿಗೆ ಹಿಂದಿನ ಭಗವದ್ಗೀತೆಯಲ್ಲಿ ಶ್ರೀಕೃಷ್ಣನು "ಜ್ಞಾನಂ ತೇಹಂ ಸವಿಜ್ಞಾನಂ", "ವಿಜ್ಞಾನಸಹಿತವಾದ ಜ್ಞಾನವನ್ನು ನಿನಗೆ ಹೇಳುತ್ತೇನೆ", ಎಂದು ಅರ್ಜುನನಿಗೆ ಹೇಳುತ್ತಾನೆ. ಅದಕ್ಕೆ ಸಾವಿರಾರು ವರ್ಷಗಳ ಹಿಂದೆಯೆ ವೇದಮೂಲವಾದ ಉಪನಿಷತ್ತುಗಳಲ್ಲಿ ಸನತ್ಕುಮಾರರು ನಾರದರನ್ನುದ್ದೇಶಿಸಿ,

"ಯದಾವೈವಿಜಾನಾತ್ಯಥ ಸತ್ಯಂವದತಿ, ನಾವಿಜಾನ್ನ ಸತ್ಯಂ ವದತಿ, ವಿಜಾನನ್ನೇವಸತ್ಯಂವದತಿ, ವಿಜ್ಞಾನಂತ್ವೇವ ವಿಜ್ಞಾಸಿತವ್ಯ ಮಿತಿ ವಿಜ್ಞಾನಂ ಭಗವೊ ವಿಜಜ್ಞಾಸ ಇತಿ;" "ಚೆನ್ನಾಗಿ ತಿಳಿದವನೆ ನಿಜವನ್ನು ತಿಳಿಸಬಲ್ಲ ತಿಳಿಯದವನು ನಿಜವನ್ನು ತಿಳಿಸಲಾರ. ಆದ್ದರಿಂದ ವಿಜ್ಞಾನವನ್ನು ಸಂಪಾದಿಸಬೇಕು ಸ್ವಾಮಿ," ಎಂದು ಹೇಳುತ್ತಾರೆ. ಅದೇ ಸನತ್ಕುಮಾರರೆ ಪುನಃ "ವಿಜ್ಞಾನಂವಾವ ಧ್ಯಾನಾದ್ಭೂಯೊ ವಿಜ್ಞಾನೇನವಾ ಋಗ್ವೇದಂ ವಿಜಾನಾತಿ ಯಜುರ್ವೇದಂ ಸಾಮವೇದ ಮಾಥರ್ವಣಂಚತುರ್ಥ ಮಿತಿಹಾಸಪುರಾಣಂ ಪಂಚಮಂ ವೇದಾನಾಂವೇದಂ ಪಿತ್ರ್ಯಂ ರಾಶಿಂ ದೈವಂ ನಿಧಿಂವಾಕೋ ವಾಕ್ಯಮೇಕಾಯನಂ ದೇವವಿದ್ಯಾಂ ಬ್ರಹ್ಮವಿದ್ಯಾಂ ಭೂತವಿದ್ಯಾಂ ಕ್ಷತ್ರವಿದ್ಯಾಂ ನಕ್ಷತ್ರವಿದ್ಯಾಂ ಸರ್ಪದೇವಜನವಿದ್ಯಾಂ ದಿವಂಚ ಪೃಥಿವೀಂಚ ವಾಯುಂಚಾಕಾಶಂಚಾಪಶ್ಚತೇಜಶ್ಚ ದೇವಾಂಶ್ಚ ಮನುಷ್ಯಾಂಶ್ಚ ಪಶೂಂಸಿ ತೃಣವನಸ್ಪತೀ ಶ್ವಾಪದಾನ್ಯಾಕೀಟ ಪತಂಗ ಪಿಪೀಲಿಕಂ ಧರ್ಮಂಚಾಧರ್ಮಂಚ ಸತ್ಯಂಚಾನೃತಂಚ ಸಾಧು ಚಾ ಸಾಧು ಚ ಹೃದಯಜ್ಞಂಚಾಪ್ಯಹೃದಯಜ್ಞಂಚಾನ್ನಂಚ ರಸಂಚೇಮಂಚಲೋಕಮಮುಂಚ ವಿಜ್ಞಾನೇನೈವಪವಿಜಾನಾತಿ ವಿಜ್ಞಾನಮುಪಾಸ್ವೇತಿ," ಎಂದು ವೇದಜ್ಞಾನ ಮುಂತಾಗಿ ಸಮಸ್ತ ಜ್ಞಾನವೂ ವಿಜ್ಞಾನದಿಂದಲೇ ದೊರೆಯತಕ್ಕದ್ದೆಂದು ಹೇಳಿದಾರೆ.

ಈ ವಿಜ್ಞಾನಕ್ಕೇ ವೇದದಲ್ಲಿ "ಯದೇತದ್ಧೃದಯಂ ಮನಶ್ಚೈತತ್ ಸಂಜ್ಞಾನಮಾಜ್ಞಾನಂ ವಿಜ್ಞಾನಂಪ್ರಜ್ಞಾನಂ ಮೇಧಾದೃಷ್ಟಿ ರ್ಧೃತಿರ್ಮತಿರ್ಮನೀಷಾಜೂತಿಃ ಇತಿ ಸರ್ವಾಣ್ಯೇವೈತಾನಿ ಪ್ರಜ್ಞಾನಸ್ಯನಾಮಧೇಯಾನಿಭವಂತಿ": ಸಂಜ್ಞಾನ, ಆಜ್ಞಾನ, ವಿಜ್ಞಾನ, ಪ್ರಜ್ಞಾನ ಎಂಬ ಶಬ್ದಗಳೆಲ್ಲವೂ ವಿಜ್ಞಾನಸೂಚಕಗಳೆಂದು ಹೇಳಿದೆ.

ವೇದಗಳೆಲ್ಲವೂ ಇಂದ್ರ ಯಮ ವರುಣ ಅಗ್ನಿ ಇವರುಗಳ ಪ್ರಾರ್ಥನಾರೂಪವಾದ ಮಂತ್ರಗಳಲ್ಲ. ಹಾಗಿದ್ದರೆ ಅವುಗಳು ಭಾವನೆಯೊ ಖಿಲವಾಗಿ ನಶಿಸಿಹೋಗುತ್ತಿದ್ದವು. ಅವು ನಾವು ಈಗಿನ ವಿಜ್ಞಾನ ಶಾಸ್ತ್ರಗಳಿಂದ ಯಾವ ತತ್ವಗಳನ್ನು ತಿಳಿಯಬೇಕೆಂದು ಪ್ರಯತ್ನಿಸುತ್ತಿದೇವೆಯೊ ಆ ತತ್ವಗಳ ನಿಧಿ. ಅವುಗಳಲ್ಲಿ ಮನುಷ್ಯಾದಿ ಚರಾಚರ ವಸ್ತುಗಳ, ಪಂಚಭೂತಗಳ, ಭೂಗೋಳ ಖಗೋಳಗಳ ಸೃಷ್ಟಿ ಸ್ಥಿತಿ ಲಯಗಳ ತತ್ವಗಳನ್ನು ಕ್ರೋಡೀಕರಿಸಿದೆ. ಅವುಗಳು ಮನುಷ್ಯಕೃತವಾದ ನಿರ್ಣಯಗಳಂತೆ ಆಕ್ಷೇಪಣೀಯಗಳಲ್ಲದೆ ದೈವನಿಯಮಗಳನ್ನು ಯಥಾರ್ಥವಾಗಿ ಘೋಷಿಸುತ್ತಿರುವದರಿಂದಲೆ ಅವುಗಳನ್ನು ಆರ್ಷೇಯವಾಗಿ ಅಮಾನುಷಗಳೆಂದು ಎಣಿಸಿ ಚಾಚೂ ತಪ್ಪದಂತೆ ಅಕ್ಷರಸ್ಥಾಪಿತ್ಯವಿಲ್ಲದೆ ಸ್ವರಸ್ಥಾಪಿತ್ಯವಿಲ್ಲದೆ ಯುಗಯುಗಕ್ಕೂ ಪೋಷಿಸಿಕೊಂಡುಬರುತ್ತಿರುವದು. ಆ ವೇದಗಳಲ್ಲಿರುವ ಭೌತಿಕ ತತ್ವಗಳ ಆಧಾರದಮೇಲೆಯೆ ಹಿಂದೂವೇದಾಂತದ ಸಿದ್ಧಾಂತಗಳೂ ಮತಸ್ಥಾಪಕಾಚಾರ್ಯರುಗಳ ಜೋಧನೆಗಳೂ ಸ್ಥಾಪಿಸಲ್ಪಟ್ಟವೆ. ಆ ವೇದಗಳ ಪ್ರಾಮಾಣ್ಯದಿಂದ ಕಪಿಲರು ಪತಂಜಲಿಗಳು ಕಣಾದರು ಸ್ಥಾಪಿಸಿರುವ ಸಾಂಖ್ಯ ಯೋಗ ಮತ್ತು ವೈಶೇಷಿಕ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ವಿವರಿಸಲ್ಪಟ್ಟಿರುವ ಪ್ರಾಪಂಚಿಕ ಭೂತ ಭೌತಿಕ ತತ್ವಗಳನ್ನು ಈಗಿನ ಕಾಲದ ಯಾವ ವಿಜ್ಞಾನಿಗಳೂ ಸಮರ್ಥಿಸಬೇಕೇ ನಿನಹ ಪ್ರತಿಭಟಿಸಲಾರರು.

ಪ್ರಸಂಗದ ಉತ್ಪತ್ತಿಯ ವಿಚಾರದಲ್ಲಿ ಯಜುರ್ವೇದದಲ್ಲಿ ಹೀಗೆ ಹೇಳಿದೆ. "ಇದಂವಾ ಅಗ್ರೇನೈವಕಿಂಚನಾಸೀತ್, ನದ್ಯಾರಾಸೀತ್, ನಪೃಥಿವೀ, ನಾಂತರಿಕ್ಷಂ, ತದಸದೇವ, ತದಮನ್ಯತ, ತಸ್ಮಾತ್ತೇ ಪಾನಾದ್ಧೂಮೋಜಾಯತ, ತದ್ಭೂಯೋತಪ್ಯತ, ತಸ್ಮಾನ್ಮರೀಚ ಯೋಜಾಯಂತ, ತದಭ್ರಮಿವಸಮಹನ್ಯತ, ತದ್ವಸ್ತಿಮಖನತ್," ಅಂದರೆ–ಆದಿಯಲ್ಲಿ ಏನೂ ಇರಲಿಲ್ಲ. ಶೂನ್ಯವಾಗಿತ್ತು. ಶಾಖವು ಹುಟ್ಟಿತು. ಹೊಗೆಯಾಯಿತು. ಬೆಂಕಿಯಾಯಿತು. ಕೆಡಿಯಾಯಿತು, ಜ್ವಾಲೆಯಾಯಿತು. ಸರ್ವವ್ಯಾಪಿಯಾಯಿತು. ಅಂಡವು ಒಡೆದು ಛಿದ್ರಛಿದ್ರವಾಗಿ ನಾನಾಕಡೆಗಳಿಗೆ ಹಾರಿತು. ಅಂತರಿಕ್ಷವಾಯಿತು. ಆಕಾಶವಾಯಿತು. ಪೃಥಿವ್ಯಾದಿ ಗೋಳಗಳಾಯಿತು. ಗೋಳಗಳು ಮೊದಲು ದ್ರವಮಯವಾಗಿ ಜ್ವಾಲಾಮಯವಾಗಿದ್ದು ಲಕ್ಷಾಂತರ ವರ್ಷಗಳಲ್ಲಿ ಹಳ್ಳಗಳಾಗಿದ್ದ ಕಡೆಗಳು ಸಮುದ್ರಗಳಾದವು. ಎತ್ತರವಾಗಿದ್ದಕಡೆಗಳು ಮೊದಲು ಉದಿಯುತ್ತ ಸಮುದ್ರದ ಅಲೆಗಳಂತೆ ಚಲಿಸುತ್ತಿದ್ದು ಅರುತ್ತಬಂದು ದೃಢವಾಗಿ ಬೆಟ್ಟಗಳಾದವು. ಸಸ್ಯಾದಿಗಳು ಹುಟ್ಟಿದವು, ಪ್ರಾಣಿಗಳು ಹುಟ್ಟಿದವು, ಮನುಷ್ಯರು ಹುಟ್ಟಿದರು", ಇತ್ಯಾದಿ. ಈ ತತ್ವಗಳ ನಿಜಾಂಶಗಳನ್ನೆ ಸಾಮಾನ್ಯಜನರ ಅವಗಾಹನೆಗಾಗಿ ಯುಗಯುಗಗಳಲ್ಲಿ ದೇವರು

ಮತ್ಸ್ಯಾವತಾರ, ಕೂರ್ಮಾವತಾರ, ವರಾಹಾವತಾರ, ಮುಂತಾದ ಕ್ರಮಕ್ರಮವಾದ ಅವತಾರಗಳನ್ನು ಎತ್ತಿ ಭೂಮಿಯನ್ನು ಉದ್ಧಾರ ಮಾಡಿದನು, ಎಂದು ಬಾಲಪಾಠವಾಗಿ ವರ್ಣಿಸಿದೆ. ಬೆಟ್ಟಗಳು ಪೊದಲು ಹಾರಾಡುತ್ತಿದ್ದವು. ಇಂದ್ರನು ಅವುಗಳ ರೆಕ್ಕೆಗಳನ್ನು ಕತ್ತರಿಸಿ ಇದ್ದಕಡೆ ದೃಢಪಡಿಸಿದನು ಎನ್ನುವದೂ ಇದೇ ವ್ಯಂಗ್ಯಾರ್ಥದಲ್ಲಿ. ಈಗಿನ ವಿಜ್ಞಾನಿಗಳ ನೆಬ್ಯುಲರ್ ಥಿಯರಿ ಎನ್ನುವದೂ ಇದೇ ಉತ್ಪತ್ತಿಸರಣಿಯೇ ವಿನಹ ಬೇರೆ ಅಲ್ಲ.

ಗ್ರಾವಿಟೆ ಅಥವಾ ಪರಸ್ಪರ ಆಕರ್ಷಣಶಕ್ತಿಯು ಪಾಶ್ಚಾತ್ಯರಲ್ಲಿ ಕೈಪ್ಲರನಂತರ ೧೬೦೦ ವರ್ಷಗಳಾದಮೇಲೆ ಸರ್ ಐಸಕ್ ನ್ಯೂಟನ್‌ನಿಂದ ಕಂಡುಹಿಡಿಯಲ್ಪಟ್ಟಿತು. ಇದಕ್ಕೆ ೧೦-೨೦ ಸಾವಿರ ವರ್ಷಗಳು ಮುಂಚೆಯೆ ವೇದದಲ್ಲಿ "ವಿಷ್ಣುನಾವಿಧೃತೆ ಭೂಮಿಾ," "ಭೂಮ್ಯಾಕಾಶಗಳು ಸೂರ್ಯನ ಆಕರ್ಷಣಶಕ್ತಿಯಿಂದ ಬಂಧಿಸಲ್ಪಟ್ಟಿವೆ" ಎಂದು ಹೇಳಿದೆ. ಈ ಭೂಗೋಳ ಜಂದ್ರಗೋಳ ಮುಂತಾದ ಗೋಳಗಳು ಅಖಂಡಾಕಾಶದಲ್ಲಿ ಸೂರ್ಯನ ಮತ್ತು ಪರಸ್ಪರ ಆಕರ್ಷಣ ಅಥವಾ ಗ್ರಹಣಶಕ್ತಿಯಿಂದ ನಿಂತಿರುವವೆಂಬ ಅರ್ಥದಿಂದಲೇ ಅವುಗಳಿಗೆ "ಗ್ರಹಗಳು" ಎಂದು ಹೆಸರಿಟ್ಟಿದ್ದಾರೆ.

ಮಳೆ ಮತ್ತು ಮೋಡಗಳ ತತ್ವವು ವೇದದಲ್ಲಿ ಈ ರೀತಿ ವಿವರಿಸಲ್ಪಟ್ಟಿದೆ. "ಅಗ್ನಿರ್ವಾಇತೋವೃಷ್ಟಿಮುದೀರಯತಿ ತಿ. . . ರಯತಿ ಸೃಷ್ಟಾಂನಯತಿ. ಯದಾಖಲು ಅಸಾವಾದಿತ್ಯೋ ( ) ರಶ್ಮಿಭಿಃ ಪರ್ಯಾವರ್ತತೇಥ ವರ್ಷತಿ," "ಬಿಸಿಲು ನೀರನ್ನು ಹವೆಯೊಡಯತ್ತದೆ. ಸೂರ್ಯರಶ್ಮಿಗಳೂ ಗಾಳಿಯೂ ಅದನ್ನು ಆಕಾಶಕ್ಕೆ ತೆಗೆದುಕೊಂಡು ಹೋಗಿ ಮೋಡವನ್ನಾಗಿ ಮಾಡುತ್ತವೆ; ನಂತರ ಅದು ರಶ್ಮಿ ಮತ್ತು ಗಾಳಿಗಳ ಪ್ರೇರಣೆಯಿಂದ ಮಳೆಯಾಗಿ ಬೀಳುತ್ತದೆ," ಎಂದು.

ಸೂರ್ಯಕಿರಣಗಳೆಂದು ನಮಗೆ ಕಾಣುವ ಬಿಳಿಯಬೆಳಕಲ್ಲಿ ಏಳು ವರ್ಣಗಳು ಕೂಡಿವೆ, ಎಂಬ ಸ್ಪೆಕ್ಟ್ರಂಜ್ಞಾನವು "ಸಪ್ತತ್ವಾ ಹರಿತೋ ರಥೆ ವಹಸ್ತಿದೇವಸೂರ್ಯ" ಎಂಬ ಋಗ್ವೇದವಚನದಲ್ಲಿ, ಮತ್ತು "ಸಪ್ತರಶ್ಮಿ," "ಸಪ್ತಾಶ್ವ" ಎಂಬ ಹೆಸರುಗಳಲ್ಲಿ ಸೂಚಿಸಲ್ಪಟ್ಟಿದೆ.

ವೇದದಲ್ಲಿ ಕಾಲಜ್ಞಾನವು ಹೀಗೆ ವರ್ಣಿತವಾಗಿದೆ. "ಸೂರ್ಯೋ ಮರೀಚಿಮಾಪದೆತ್ತೆ ಸರ್ವಸ್ಯಾಪ್ಯಹ್ನವನಾದಧಿ। ತಸ್ಯಾಃಪಾಕಸಿಲೇ ಷೇಣ ಸ್ಮೃತಂಕಾಲವಿಶೇಷಣಂ ॥" ಸೂರ್ಯನು ಕಿರಣಗಳಿಂದ ಸರ್ವವನ್ನೂ ಬೆಳಸುತ್ತಾನೆ, ಪಕ್ವಮಾಡುತ್ತಾನೆ, ಮುದಿಮಾಡುತ್ತಾನೆ. ಅಸಕ್ಕದ ಸೂಕ್ಷ್ಮವಾದ ಅವಧಿಯೆ ಕಾಲವೆನ್ನಿಸಿಕೊಳ್ಳುತ್ತದೆ. ಅವುಗಳ ಮೊತ್ತವೆ ಘಟಿ, ದಿನ, ಮಾಸ, ಸಂವತ್ಸರ ಎನ್ನಿಸಿಕೊಳ್ಳುವುದು. ವೇದದ ವರ್ಷಗಣನೆಯು ಚಾಂದ್ರಮಾನ ಸೌರಮಾನ ಎಂದು ಚಂದ್ರಗತಿ ಸೂರ್ಯಗತಿ ಇವುಗಳ ಆಧಾರದ ಮೇಲೆ ಗೊತ್ತಾಗಿದೆ. ಈಗ ಆಚರಣೆಯುಲ್ಲಿರುವ ಜನವರಿ ಇತ್ಯಾದಿ ಗಣನೆಯು ಯಾವ ವಿಜ್ಞಾನದ ಆಧಾರದ ಮೇಲೆ ಗೊತ್ತಾಗಿದೆ ಎನ್ನುವದನ್ನು ಹೇಳುವದ ಕ್ಯಾಗುವದಿಲ್ಲ.

ಹೃದಯವು ನಮ್ಮದೆ ಎಂಬ ರತ್ನವಾಯ. ಅದನ್ನು ವೇದದಲ್ಲಿ ಹೀಗೆಂದು ವರ್ಣಿಸಿದೆ: "ಪದ್ಮಕೋಶಪ್ರತೀಕಾಶಂ ಹೃದಯಂಚಾಪ್ಯಧೋಮುಖಂ। ಅಧೋನಿಷ್ಟ್ಯಾವಿತಸ್ಯಾಂತೆ ನಾಭ್ಯಾಮುಪರಿತಿಷ್ಠತಿ ॥ ಹೃದಯಂ ತದ್ವಿಜಾನೀಯಾದ್ವಿಶ್ವಸ್ಯಾಯತನಂಮಹತ್ ॥ ಸಂತತಂ ಸಿರಾಭಿಸ್ತು ಲಂಬತ್ಯಾಕೋಶಸನ್ನಿಭಂ। ತಸ್ಯಾಂತೆಸುಷಿರಂ ಸೂಕ್ಷ್ಮಂ ತಸ್ಮಿಂತ್ಸರ್ವಂಪ್ರತಿಷ್ಠಿತಂ। ತಸ್ಯಮಧ್ಯೆ ಮಹಾನಗ್ನಿರ್ವಿಶ್ವಾರ್ಚಿರ್ವಿಶ್ವತೋಮುಖಃ ॥ ಸೋಗ್ರಭುಗ್ವಿಭಜನ್ತಿಷ್ಠನ್ನಾಹಾರ ಮಜರಕವಿಃ। ಸಂತಾಪಯತಿಸ್ವಂದೇಹಮಾಪಾದತಲಮಸ್ತಕಂ। ತಸ್ಯ ಮಧ್ಯೆಮಹ್ನಿಖಾ ಅಣೀಯೋರ್ಧ್ವಾ ವ್ಯವಸ್ಥಿತಃ ॥ ನೀಲೋ ಯ ಮಧ್ಯಸ್ಥಾ ವಿದ್ಯುಲ್ಲೇಖೇವಭಾಸ್ವರಾ। ನೀವಾರಶೂಕವತ್ತನ್ವೀ ಪೀತಾಭಾಸ್ವತ್ತನೂಪಮಾ। ತಸ್ಯಾಶ್ಚಿಖಾಯಾಮಧ್ಯೆ ಪರಮಾತ್ಮಾವ್ಯವಸ್ಥಿತಃ। ಸಬ್ರಹ್ಮಾ ಸಶಿವಸ್ತೇಂದ್ರಸ್ತೋಕ್ಷರಃ ಪರಮಸ್ವರಾಟ್ ॥" ಹೃದಯವು ಕಮಲದ ಮೊಗ್ಗಿನ ಆಕಾರದಲ್ಲಿ ಕೆಳಮುಖನೋಗಿದೆ. ಅದು ಹೊಕ್ಕುಳಿಗೂ ಕತ್ತಿಗೂ ಮಧ್ಯೆ ಸ್ವಲ್ಪ ಎಡಕ್ಕೆ ಇದೆ. ಅದೇ ಒಟ್ಟು ದೇಹಕ್ಕೆ ಮೂಲಸ್ಥಾನ. ಅದು ಒಳಗೆ ಬೆಳಕಿನಿಂದ ಪ್ರಕಾಶಿಸುತ್ತಿದೆ. ಅದು ರಕ್ತನಾಳಗಳಿಂದಲೂ ನರಗಳಿಂದಲೂ ತುಂಬಿ ಬತ್ತಳಿಕೆಯಂತಿದೆ. ಅದರ ಮಧ್ಯಭಾಗದಲ್ಲಿ ಒಂದು ಅಗ್ನಿಯು ಪ್ರಜ್ವಲಿಸುತ್ತಿದೆ. ಅದು ಆಹಾರಜೀರ್ಣದಿಂದ ಪ್ರಬುದ್ಧವಾಗಿ ಕಾಲಿನಿಂದ ಹಿಡಿದು ತಲೆಯವರೆಗೆ ಎಲ್ಲಾ ಅಂಗಗಳಿಗೂ ಪಾಪವನ್ನು ಕೊಡುತ್ತದೆ. ಅದರ ಮಧ್ಯದಲ್ಲಿ ನೀಲಮೇಘದ ಮಧ್ಯದಲ್ಲಿ ಬೆಳಗುವ ಮಿಂಚಿನಂತೆ ಅಣುವಯಸ್ಕಾಳನಂತೆ ಒಂದು ಜ್ವಾಲೆಯು ರಾಜಿಸುತ್ತದೆ. ಅದರ ತಿಪ್ಪೆಯ ಮಧ್ಯದಲ್ಲಿ ಪರಮಾತ್ಮನ ಜಂಘಿಸುತವಾದ ಜೀವಾತ್ಮನು ಪ್ರತಿಷ್ಠಿತನಾಗಿರುವನು". ಹೃದಯದ ಸಜಸ್ಥಿತಿಯನ್ನು ಯಾವ ಆಧುನಿಕ ವಿಜ್ಞಾನಿಯೂ ಇದಕ್ಕಿಂತ ರಮ್ಯವಾಗಿ ವಿವರಿಸಲಾರನೆಂದು ಹೇಳಬಹುದು.

Oxygen ಎಂಬ ವಾಯ್ವಂಶವು ಪ್ರಾಣಕ್ಕೆ ಮೂಲಾಧಾರವಾದದ್ದು ಎಂದೂ ಈಗಿನವರು ಅನ್ವಾವಸ್ಥೆಯಲ್ಲಿರುವ ರೋಗಿಗಳಿಗೆ Oxygen ಇಂಜಕ್ಷನ್ ಕೊಡುವದು ಸರಿಯಷ್ಟೆ. ಅಮೇರಿಕ ಮಕ್ಕಳ ಕಾಯಿಲೆಗಳ ಜರ್ನಲ್ ಎಂಬ ಪತ್ರಿಕೆಯಲ್ಲಿ ೧೦೦೦ಕ್ಕೆ ೬೦೦ ಮಕ್ಕಳು ಆಕ್ಸಿಜನ್‌ಸಾಲದೆ ಹುಟ್ಟಿದಕೆಲವು ಗಂಟೆಗಳಲ್ಲಿಯೇ ಸಾಯುತ್ತವೆ ಎಂದು ಹೇಳಿದೆ. ಈ ಆಕ್ಸಿಜನ್ನನ್ನೆ ವೇದದಲ್ಲಿ "ಅಮೃತ" ಅಥವಾ ಮರಣವನ್ನು ನಿವಾರಿಸತಕ್ಕ ವಸ್ತು ಎಂಬ ಹೆಸರಿನಿಂದ ನಿರ್ದೇಶಿಸಿದ್ದಾರೆ.

ಸಮಸ್ತ ವಿಜ್ಞಾನದ ಪರಮೋದ್ದೇಶವೂ ನಮ್ಮ ದೇಹದ ಮತ್ತು ನಮ್ಮ ಸುತ್ತಮುತ್ತಲಿನ ದೃಶ್ಯಾದೃಶ್ಯ ಪ್ರಪಂಚಗಳ ನಿಜಸ್ಥಿತಿಯನ್ನು ತಿಳಿದುಕೊಂಡು ಅದಕ್ಕೆ ತಕ್ಕಂತೆ ನಮ್ಮ ಜೀವನವನ್ನು ನಡೆಸುವದು. ನಮ್ಮ ಶರೀರದ ವಿಚಾರದಲ್ಲಿ ಜಾತಕರ್ಮದಿಂದ ಹಿಡಿದು ಪ್ರೇತಕರ್ಮದವರೆಗೆ ಶುಭಾಶುಭ ಕರ್ಮಗಳಲ್ಲಿ ಈಗಲೂ ಪ್ರಯೋಗಿಸುತ್ತಿರುವ ವೇದಮಂತ್ರಗಳಲ್ಲಿ ಸಮಸ್ತ ತತ್ವಗಳೂ ಪ್ರತಿಪಾದಿಸಲ್ಪಟ್ಟಿವೆ. ಜಾತಕರ್ಮ, ನಾಮಕರಣ, ಚೌಲ, ಉಪನಯನ, ವಿವಾಹ, ಪುಂಸವನ ಸೀಮಂತ ಆಸರಕರ್ಮ ಇವುಗಳ ಮಂತ್ರಗಳೆಲ್ಲವೂ ಶಾರೀರಕ ವಿಜ್ಞಾನದಿಂದ ತುಂಬಿವೆ. ಅವುಗಳನ್ನು ಅರ್ಥಮಾಡಿಕೊಳ್ಳದೆ ಮೂಢಾಚಾರಗಳೆಂದು ಅಲಗಳೆಯುವದು ನಮ್ಮ ಅಜ್ಞಾನ, ವಿಜ್ಞಾನವಲ್ಲ.

(To be continued).

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ಮು|| ರಾ|| ಜಿ. ಆರ್. ಜೋಯ್ಸರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮು|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu:

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

"ವ್ಯಾಪಾರ"

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ಮು|| ರಾ|| ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು.
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

ನವಜೀವನ:

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇನೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦-೭೫

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮು|| ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದನೇಲೆ ಮಗಿಯುವವರೆರಿಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು." .

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೨೦

ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ.

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ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
ಅವತಾರಕಾಂಡ

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ಬೆಟಿ ರೂ. 10-00.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

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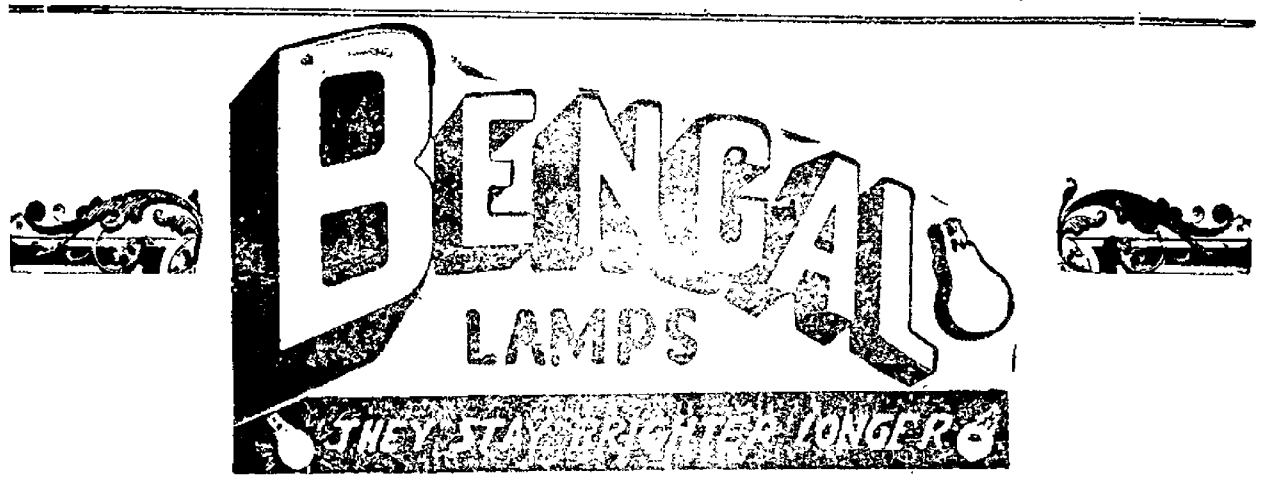

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RS. 15—00

"GANDHI, THE NEW TITAN"

(*Continued from* last issue)

Gandhi carried his propaganda the length of India. The country was full of discontent and small insurrections. Gandhi's principles of quietistic revolution, backed by his manifest personal sanctity and abnegation, suited the temper of the Hindus better than a general armed uprising, and the devotees of Non-Co-operation began to number hundreds of thousands. Islam in India, dispite the old hostility between Mohammedan and Hindu, embraced the movement, angered by harsh treatment of Turkey in the treaty of Sevres. And last year Non-Co-operation captured the previously moderate, All Indian National Council, and Gandhi became the first man in Hindustan!

To-day, I was told, three millions of East Indians have pledged themselves to Non-Co-operation, and the doctrine is spreading in the Sepoy army. Gandhi holds that only three years more will be necessary to organise all India firmly to Non-Co-operation, and the Delhi Administration will no longer be able to function. He believes, in profound idealism, that with the millions of India in earnest in the spirit of non-violence, the Britain too will be swayed by that spirit and will become India's friends and allies.

The British Indian Government hampers the spread of the Non-Co-operation movement as much as it can by preventing mass meeting and imprisoning minor leaders but it has left Gandhi free. The saint holds position like that of Tolstoy in old Russia. Apropos of this it is said that Gandhi corresponded with Tolstoy in the years past and perhaps was influenced by the Russian sage who likewise preached non-violence.

My informant told me of Gandhi's most recent triumph.

"The Prince of Wales was to visit India during his tour of the British Dominions. India now was quiet in the spell of Gandhi and Non-Co-operation. The dignitaries in London did not understand and advertised the Prince's India parade; Gandhi issued a mandate that wherever the prince appeared in India, every Hindu should turn his back on him. The Indian Administration, learning this, cancelled the Prince's tour. It was announced that His Royal Highness had been called home by his Imperial father, and that the Duke of Connaught was coming in his place. Gandhi planned that the Duke's ceremonial disembarcation at Calcutta, should be transformed into a demonstration for Non-Co-operation.

"On the day when the Duke landed at the Port, Gandhi too came into the city. The Duke paraded through one section of the town. Gandhi held a mass meeting in a park in another section. The Duke's procession went through empty streets. Shops were closed. Houses were deserted. Everybody had gone to hear Gandhi!

"In this centre of the swarming throng they placed a table and on the table a chair. Mahatma Gandhi was raised on the table and sat on the chair, and preached to the thousands the doctrine of non-co-operation!

Prosper Buranelli, in 1921,
in World Magazine, New York.

ಯಜುರುಪಾಕರ್ಮ	೦–೨ಣ.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೨ಣ.
ಭಗವದಾರಾಧನ	೦–೪೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸವತ್ತಾಲೆ.	1–25.
Life of Saint Anantarya, in English and Hindi.	**1–00.**

"DO IT YOURSELF"

The person living in West Germany is well advised to take up diplomatic relations with work-and repair men. The person who does not, notices at the latest what he has neglected when his faucets start to leak or when the wall-socket becomes defect. It often happens that the faucet has its bothersome leak some 2 weeks later or that all members of the family continually stumble over the extension cords that had to be pressed into service in order to avoid using the faulty socket. Repairmen are hard to get and thus more and more West Germans, young and old alike, reach for their hammer and screw-driver, plane and paint brush in order to repair or improve their homes themselves.

80 per cent of all West German heads of family peg and fasten, weld, lay flagstones or electric circuits, build furniture and even entire houses, paper walls and even dig gardens. According to a recent test poll, 73 per cent are spare-time handymen because they enjoy it. 42 per cent are driven by impatience arising from the long wait for the repairman to come, and 18 per cent reach for their tool-box in order to save money.

Last year, West German do-it-yourselfers used three billion DM (750 million dollars) worth of material! The market offers everything from drilling machines, small welding transformers to rosinoids and hard vulcanized silicone rubber. Lack of repairmen and skilled workers as well as additional free time arising from the long weekend led to the do-it-yourself craze in West Germany, It is estimated today that an amateur handyman carries out simple repairs in every second household.

Workers form the largest group of recreation repairmen. 45 per cent are ardent do it-yourself fans. Whereas 19 per cent of all white-collar employees wield hammers and saws during their spare time, only 10 per cent of West Germany's civil servants carry out their own repairs. The members of the free professions follow with all of one per cent. Most do-it-yourselfers, namely 24 per cent, belong to households with a monthly net income ranging from 650 to 900 DM (162·50 – 225 dollars), 21 per cent belong to the 590 – 600 DM (125 – 150 dollars) income group, and 11 per cent have a monthly net income of 900 – 1450 DM (225 – 287·50 dollars). Families with incomes higher than 1550 DM (387·50 dollars) prefer to reach for the telephone and call a skilled repairman. —In small communities with less than 2,000 inhabitants, the do it-yourself method has the most followers. Here, one and two-family houses are repairsed and gardens planned and taken care of without outside help.

West German Service.

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The Rationalist

MILLIONAIRES OF OLD

Winky George Wills, famous tobacco king, proved one of the richest men to have been in England. How does this fortune compare with those of the rich men of other countries—and the rich men of the past whose names have long since been forgotten?

If riches are to be measured by the cost of living, then some of the plutocrats of the past have not been entirely outclassed by Henry Ford, now hailed as the first dollar billionaire in history.

Herodotus Diodorus and Plutarch give us a few dazzling glimpses of wealthy men in antiquity. The first, almost lost in the midst of legend, was the Egyptian Pharaoh Rameses III who reigned about 3000 years ago. He surpassed all predecessors in the wealth he possessed and in his fondness for its accumulation.

Diodorus estimates this Pharaoh's fortune at 400,000 talents which would be about £100,000,000 in actual money to-day. In the purchasing power of that period it was equivalent to twenty times this amount. Ramses therefore, was worth £2,000,000,000 in the buying value of his day!

To show how far money would go a thousand years before Christ, it is only necessary to mention that a fat ox could be bought for 4s. or less; that a bushel of wheat would bring 5d. in the market; that a day's wage was from 3d. to 9d.

For the preservation of his enormous hoard of treasure Rameses III. had a special stone edifice built adjoining his palace.

But Herodotus adds that a dishonest architect contrived a loose block in the wall, which, when removed, would admit a man to the tons of gold. Apparently he was afraid to use his secret entrance, but on his deathbed he told his two sons about it, and they helped themselves to riches, until discovery put an end to their easy money.

Up to a few years ago such tales from Herodotus and Diodorus were considered samples of Oriental imagination; but since the golden disclosures of Tutankhamen's tomb—and he was one of the least of the Pharaohs—the untold wealth of these sons of Ra has entered the realms of reality.

Small wonder that they plated their household furniture with precious metals, and encrusted their common domestic utensils with gems!

Incidentally, how these old Pharaohs could command labour! Cheops, who came somewhat later than Rameses III, kept 100,000 men at work on his pyramid for twenty years. Furthermore, from modern deduction, based on inscriptions and various remains, it is evident that this army of pyramid builders worked with systematic efficiency with tools and science that may be compared with methods and means employed in a modern high-powered industrial plant!

Amazement grows at the wealth and achievements of the Egyptians when it is known that their population never went much beyond the 7,000,000 mark. However, they knew how to make the most of their land, discipline themselves into an organic whole and make conquered peoples work for them.

Croesus is another hero of Herodotus. Nobody knows how rich this Lydian king was, but his name became a synonym for

fabulous wealth. An idea of his possessions may be had from a propitiatory offering he sent to the Delphic Oracle.

This bid for success in his campaign against the Persian host consisted of a pyramid of 117 bricks, some of them solid gold weighing 400 lbs. a piece! The whole was surmounted by a golden lion weighing 800 lbs! There were bowls of gold, silver, necklaces and money.

Altogether the gift aggregated about £2,000,000 at current valuation; but again it is necessary to multiply by twenty to get the purchasing value of that period. We see it, then, as a little present of £40,000,000 given to the gods! Yet despite this pretty tribute the Oracle could not give him the victory he craved!

Certain of Croesus' relatives seem to have been quite as well off as he himself. Pythius, one of his distant kin, is pictured as giving Xerxes a token of his esteem in the form of money to the amount of £4,800,000. When Xerxes hesitated, Pythius assured him that it was a mere trifle that he happened to have on hand!

Multiply that by twenty, also, and it becomes nearer the purchasing power of the time. It is safe to assume that there have been few gifts in history to equal this one.

Solomon had an income equivalent to £1,000,000 a year to-day, which would place him in the Rockefeller class. Sardanapalus and Nero were golden overlords, and Lucullus spent fortuntes on feasts and luxurious living. Both the Queen of Sheba and Cleopatra were women of great wealth.

Except for the dark ages, there does not seem to have been a period in history where there was not some colossal wealth or some fabulous moneyed family towering over the rest of the world.

Even as early as the fourteenth century we hear of very rich men in England, like William de la Pole and Dick Whittington.

De la Pole lent his king the equivalent of £1,000,000 sterling on one occasion—and never got it back. Good Dick Whittington found it likewise expensive to be in royal favour, for it is related that at one festive party he made a grand gesture of allegiance and admiration by burning up about £200,000 worth of kingly debts in the presence of his monarch!

In the fifteenth and sixteenth centuries the families of the Medici in Florence and the Fuggers in Augsburg dominated the world of finance. They were the Rothschilds and Fords of their day, and made and unmade kings, often holding the destiny of Europe in their hands.

Incidentaly, the wealth of the Rothschild family in its several branches was estimated before the Great War at £400,000,000.

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ಕನ್ನಡ ಕ್ರಿಯಾಸಾರ

ನೀಲಕಂಠಭಾಷ್ಯಕಾರಿಕೆ

ಕ್ರಿಯಾಸಾರವೆಂಬುದು ಜೀವನದಲ್ಲಿ ಕ್ರಿಯೆಯ ಪ್ರಾಧಾನ್ಯವನ್ನು ತಿಳಿಸುವ ಪ್ರಾಮಾಣಿಕ ಗ್ರಂಥ. ಮಾನವ ಜೀವನವು ಸಾರ್ಥಕವಾಗ ಬೇಕಾದರೆ ಕ್ರಿಯಾಚರಣ ಅವಶ್ಯಕ. ಕ್ರಿಯಾನಿಷ್ಠೆ ಇಲ್ಲದವನ ಜ್ಞಾನ ಫಲಿಸಲಾರದು. ಹೀಗೆ ಕ್ರಿಯೆಯೇ ಜೀವನದಲ್ಲಿ ಸಾರ ವಾದ್ದರಿಂದ ಗ್ರಂಥವನ್ನು ಕ್ರಿಯಾಸಾರವೆಂದು ಕರೆದಿದೆ. ಇದನ್ನು ಬರೆದವರು ಕ್ರಿ. ಶ. 14 ನೇ ಶತಮಾನದಲ್ಲಿದ್ದ ನೀಲಕಂಠ ಶಿವಾಚಾ ರ್ಯರು. ಇವರಾದರೋ ಸ್ವತಂತ್ರವಾಗಿ ಇದನ್ನು ಬರೆದಿಲ್ಲ. ಕ್ರಿ.ಶ. 2ನೇ ಶತಮಾನದಲ್ಲಿ ಶಿವನೇ ನೀಲಕಂಠ ಶಿವಾಚಾರ್ಯನೆಂಬ ಹೆಸರಿ ನಿಂದ ಅವತರಿಸಿ ಬ್ರಹ್ಮಸೂತ್ರಗಳಿಗೆ ಭಾಷ್ಯವನ್ನು ಬರೆದಿದ್ದನೆಂದೂ ಅದರ ಸಂಗ್ರಹವನ್ನು ಕಾರಿಕೆಯ ರೂಪದಲ್ಲಿ ತಾವು ಬರೆದಿರುವುದಾ ಗಿಯೂ, ಇವರ ಗ್ರಂಥದ ಆದಿಯಲ್ಲಿ ಹೇಳಿಕೊಂಡಿದ್ದಾರೆ.

ವೀರಶೈವ ಮತದಲ್ಲಿ ನಿತ್ಯಾಚರಣದಲ್ಲಿರುವ ಭೇದಾಭೇದ ಸಮ್ಮ ತವಾದ ಷಟ್ಸ್ಥಲ ಸಿದ್ಧಾಂತವನ್ನು ಅವಲಂಬಿಸಿ ನೀಲಕಂಠ ಭಾಷ್ಯ ಹೊರಟಿದೆಯೆಂದೂ ಅದನ್ನು ತಾವು ಅನುಸರಿಸುವುದಾಗಿಯೂ, ಗ್ರಂಥಕರ್ತರೇ ಸ್ಪಷ್ಟವಾಗಿ ಹೇಳಿರುವುದರಿಂದ ನೀಲಕಂಠ ಭಾಷ್ಯದ ಪ್ರಸ್ಥಾನವು ಭೇದಾಭೇದ ಸಮ್ಮತವೆಂಬುದು ಸ್ಪಷ್ಟವಾಗುತ್ತದೆ. ಸಾಂಪ್ರದಾಯಿಕವಾಗಿ ವೀರಶೈವ ಮತವು ಷಟ್ಸ್ಥಲ ಸಿದ್ಧಾಂತವೆನಿ ಸಿದರೂ ದಾರ್ಶನಿಕವಾಗ ಕೇವಲ ಅದ್ವೈತವೆನಿಸಿದೆ, ದ್ವೈತವೂ ಎನಿ ಸಿದೆ, ವಿಶಿಷ್ಟಾದ್ವೈತವೂ ಎನಿಸದೆ ಶಕ್ತಿವಿಶಿಷ್ಟಾದ್ವೈತವೆನಿಸಿದೆ, ಎಂಬುದನ್ನು ಕ್ರಿಯಾಸಾರದಲ್ಲಿ ಬ್ರಹ್ಮಸೂತ್ರಗಳ ಅರ್ಥವನ್ನು ವಿವ ರಿಸುತ್ತಲೇ ತಿಳಿಸಿದ್ದಾರೆ.

ಪ್ರತಿಯೊಂದು ಮತದಲ್ಲಿಯೂ ಇರುವಂತೆ ವೀರಶೈವ ಮತದಲ್ಲೂ ಆಚಾರ ವಿಚಾರಗಳೆರಡೂ ಪ್ರಸಿದ್ಧವಾಗುವ, ಕ್ರಿಯಾಸಾರವು ವೀರಶೈವರ ವಿಚಾರಸರಣಿಯನ್ನು ಬ್ರಹ್ಮಸೂತ್ರ ವ್ಯಾಖ್ಯಾನದ ಮೂಲಕ ಶಿವಾಗಮಗಳಿಗೆ ಸಮನ್ವಯವಾಗುವಂತೆ ಮೊದಲನೆಯ ನಾಲ್ಕು ಉಪದೇಶಗಳಲ್ಲಿ ತಿಳಿಸಿದೆ. ಉಳಿದ ಮೂವತ್ತೆರಡು ಉಪ ದೇಶಗಳಲ್ಲಿ ಆಚಾರ ಭಾಗವನ್ನು ವಿಸ್ತಾರವಾಗಿ ನಿರೂಪಿಸಿದೆ. ಪ್ರಕೃತ ವಿಚಾರ ಭಾಗವನ್ನು ತಿಳಿಸುವ ಮೊದಲನೆಯ ನಾಲ್ಕು ಉಪದೇಶಗಳಲ್ಲಿ ಬಂದಿರುವ ಬ್ರಹ್ಮಸೂತ್ರಗಳ ನೀಲಕಂಠ ಭಾಷ್ಯದ ಕಾರಿಕೆಗಳನ್ನು ಡಾ॥ ಸಿದ್ಧಪ್ಪಾರಾಧ್ಯರು ಕನ್ನಡ ಕ್ರಿಯಾಸಾರದಲ್ಲಿ ಎಲ್ಲರಿಗೂ ಸುಲಭವಾಗಿ ತಿಳಿಯುವಂತೆ ಬರೆದು ಪ್ರಕಟಿಸಿರುವುದು ಅಭಿನಂದನೀಯವಾಗಿದೆ.

ಮೊದಲು ವಿಸ್ತಾರವಾದ ಭೂಮಿಕೆಯಲ್ಲೂ ಮುನ್ನುಡಿಯಲ್ಲೂ ಡಾ॥ ಸಿದ್ಧಪ್ಪಾರಾಧ್ಯರು ತಮ್ಮ ಆಳವಾದ ಪಾಂಡಿತ್ಯವನ್ನೂ ವಿಶಾಲ ವಾದ ಅನುಭವವನ್ನೂ ಸಮನ್ವಯ ದೃಷ್ಟಿಯಿಂದ ನಿರೂಪಿಸಿ ಕ್ರಿಯಾಸಾರ ಸೌಧಕ್ಕೆ ಭಂಗಾರದ ಕಲಶವನ್ನಿಟ್ಟು ಅದನ್ನು ಸರ್ವಾಂಗ ಸುಂದರವಾಗುವಂತೆ ಅಲಂಕರಿಸಿದ್ದಾರೆ. ಇಂತಹ ಭವ್ಯವಾದ ಕ್ರಿಯಾಸಾರ ಸದನವನ್ನು ಕಹೈನಯರಾದ ಸಾಧಕರೆಲ್ಲರೂ ಪ್ರವೇ ಶಿಸಲಿಕ್ಕೆ ಸದವಕಾಶವನ್ನು ಡಾ॥ ಅವರು ಕಲ್ಪಿಸಿದ್ದಾರೆ.

ಸಾಧಕನ ಕ್ರಿಯಾಚರಣವು ಫಲಿಸಬೇಕಾದರೆ ಅದೇ ಜ್ಞಾನದೊಡ ಗೂಡಿರಬೇಕು. ಆ ಜ್ಞಾನವು ಅವನಿಗೆ ತನ್ನ ಹೃದಯದಲ್ಲಿರುವ ಪರ ಮಾತ್ಮನಿಗೆ ಸಂಬಂಧಿಸಿರಬೇಕು. ಅದರ ಪರಿಚಯವನ್ನು ಅವರು ಗುರುವಿನಿಂದಲೇ ಪಡೆಯಬೇಕು. ಆ ಗುರುಸ್ಥಾನವು ಜಗದ್ಗುರು ಪಂಚಾಚಾರ್ಯರಿಗೆ ಮೊದಲಿನಿಂದಲೂ ಸಲ್ಲುತ್ತಿರುವುದನ್ನು ಡಾ॥ ಅವರ ಭೂಮಿಕೆಯ "ಗುರು ತತ್ತ್ವ ವಿವೇಚನೆ" ಯಲ್ಲಿ ಸ್ಪಷ್ಟಪಡಿ ಸಿದೆ. ಇಂತಹ ಗುರುವಿನ ಕೃಪಾಪ್ರಸಾದದಿಂದ ಸಾಧಕನು ತನ್ನ ಹೃದಯದಲ್ಲಿ ವಿಶ್ವಾಸವಿಟ್ಟು ಅಲ್ಲಿರುವ ದಿವ್ಯ ಪ್ರಕಾಶವನ್ನು ಮಾನ ಸಿಕವಾಗಿ ಅನುಭವಿಸಿ ಅದರ ಬೆಳಕಿನಲ್ಲಿ ನಿರ್ಲಿಪ್ತತೆಯಿಂದ ಅವನು ತನ್ನ ಜೀವನವನ್ನು ನಡೆಸಿಕೊಂಡು ಹೋಗಬೇಕೆಂಬುದನ್ನೂ ಡಾ॥ ಅವರು ತಮ್ಮ ನಿತ್ಯ ಜೀವನದ ಪಕ್ವ ಅನುಭವದೊಡನೆ ಹೊಂದಿಸಿ ಎಲ್ಲರಿಗೂ ಸುಗಮವಾಗಿ ತಿಳಿಯಪಡಿಸಿದ್ದಾರೆ.

ಇದನ್ನು ಓದಿ ಸಾಧಕರೆಲ್ಲರೂ ಶ್ರದ್ಧೆಯಿಂದ ತಮ್ಮ ಜೀವನವನ್ನು ಹಸನು ಮಾಡಿಕೊಳ್ಳಲೆಂದು ನಾವು ಸಂತೋಷದಿಂದ ಬಯಸುತ್ತೇವೆ. ಇಂತಹ ಪವಿತ್ರ ಗ್ರಂಥವನ್ನು ತಮ್ಮ ಅವಿಶ್ರಾಂತ ಪ್ರಯತ್ನದಿಂದ ಮುದ್ರಿಸಿ ಜನತೆಯ ಮುಂದೆ ಇಟ್ಟಿರುವ ಡಾ॥ ಸಿದ್ಧಪ್ಪಾರಾಧ್ಯರಿಗೆ ಪರಮೇಶ್ವರನು ಅನುಗ್ರಹಿಸಿ ಇವರಿಂದ ಇನ್ನೂ ಹೆಚ್ಚಿನ ಸೇವೆಯ ನ್ನು ಸಮಾಜಕ್ಕೆ ಮಾಡಿಸಲೆಂದು ನಾವು ಪ್ರಾರ್ಥಿಸುತ್ತೇವೆ.

ವಿಶ್ವವಿದ್ಯಾನಿಲಯದ ಪಂಡಿತರು ಸಂಸ್ಕೃತ ಗ್ರಂಥಗಳ ಸಾರಸಂ ದೇಶವನ್ನು ಹೀಗೆ ಕನ್ನಡ ಬಂಧುಗಳಿಗೆ ದೊರಕಿಸುವುದು ಪವಿತ್ರ ಕರ್ತವ್ಯವೆಂದು ನಾವು ಭಾವಿಸುತ್ತೇವೆ. ಜನಸಾಮಾನ್ಯರಿಗೆ ಧರ್ಮ ಗ್ರಂಥಗಳ ಪರಿಚಯದಿಂದ ವಿವೇಕ ಸಮಾಧಾನಗಳು ದೊರೆತು ಅವರ ಜೀವನ ಉತ್ತಮಗೊಳ್ಳುತ್ತದೆ ಎಂಬುದಕ್ಕೆ ಡಾ॥ ಸಿದ್ಧಪ್ಪಾ ರಾಧ್ಯರ ಶ್ರೀಕರ ಭಾಷ್ಯದ ಅನುವಾದವೇ ಸಾಕ್ಷಿ ಎನ್ನಿಸಿದೆ. ಅದು ಈಗಾಗಲೇ ಜನಪ್ರಿಯವೆನಿಸಿ ಎಲ್ಲರ ಕಣ್ಮನಗಳನ್ನೂ ಸಂತೈಸಿದೆ.

ಈಗ ನೀಲಕಂಠ ಭಾಷ್ಯದ ಕಾರಿಕೆಯನ್ನು ಕನ್ನಡದಲ್ಲಿ ಪ್ರಕಟಿಸಿ ಸಾಮಾನ್ಯ ಮಾನವನಿಗೆ ಸುಲಭ ಶೈಲಿಯಲ್ಲಿ ವೇದಾಂತವನ್ನು ತಿಳಿ ಯಪಡಿಸಿದ್ದು ಅವರ ಉದಾತ್ತತೆ ಮತ್ತು ಸಹೃದಯತೆಗಳನ್ನು ವ್ಯಕ್ತಪಡಿಸುತ್ತದೆ ವೀರಶೈವರಿಗಷ್ಟೇ ಅಲ್ಲದೆ ಆಧ್ಯಾತ್ಮಸಾಧಕರೆ ಲ್ಲರಿಗೂ ಪ್ರಿಯವಾದ ಕನ್ನಡ ಕ್ರಿಯಸಾರವನ್ನು ಆದರದಿಂದ ನಾವು ಸ್ವಾಗತಿಸುತ್ತೇವೆ.

ವಿಮರ್ಶಕ.

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"IS AMERICA DOOMED"

EMIL LUDWIG

"The test which now confronts the nation is prosperity. There is nothing more likely to reveal the soul of the people; history is littered with stories of nations destroyed by their own wealth!" President Coolidge.

President Coolidge reverts to the great traditions of the past, writes Emil Ludwig, the historian. His are truly Roman words and are reminiscent of the speeches and the opinions of Grachus, who, at the height of his power, with the fearlessness of a prophet, warned Rome. The comparison is all the more suggestive to the extent that an American can be compared with a Roman —and one really finds, among Americans, heads which resemble certain portrait busts of the Romans.

Such historical comparisons never tally entirely. Usually they do both parties an injustice, because if history really repeated itself it would be tedious and uninstructive.

Neither a nation nor an individual is taught how best to emulate the life of a predecessor: one rather points out to both how their antecedents behaved under certain given circumstances, which actions are worthy of imitation, which ought to be avoided. Because it is only the inner situations that recur again and again, and one who has saved himself from a conflagration is likely to do the right thing when shipwrecked.

In other words, we should always take history as a model and be warned by its example. No man and no woman can or should try to live the life of another outstanding character, even if they move in the same circles, are similarly gifted, and live toward the same goal: but the history of their predecessors will be a source of courage and will dictate caution. Therefore history is never studied with the objectivity of a chemical experiment: nor should it be.

Just as the head of an individual is reviewed differently by different artists and nevertheless is interpreted correctly by each, and as various epochs and schools in the history of art represent a house or a garden differently, so likewise a great adventure is mirrored differently by different centuries, and may appear differently in the eyes of two contemporary beings.

As the Romans represented their predecessors, the Greeks, in accordance with their own situation, so we picture the Romans in accordance with ours; the more the author, in this respect, is in touch with his period, the greater his influence upon his contemporaries will be. The invigorating words of the President again conjure forth older developments.

If a nation's wealth ever caused its ruin, then it was Rome's. It was about the year 200 before Christ when the representatives of Carthage came home from Rome and related ridiculously: "In the Republic yonder all the Senators together have only a single silver dinner service. Wherever we were invited we again came across it."

They laughed about the simple nation that lacked hundred-pound dishes of rare metal such as decorated the tables of the mighty at Carthage. And yet because of this very luxury they were later defeated by those same simple Romans!

At that time the total capital of one of the most powerful Romans, Scipio Africanus, consisted of thirty-two pounds o- wrought silver, the equivalent of £120. One hundred years later the people's tribune, Marcus Drusus, possessed treasure to the value of £40,000!

(To be continued).

JULES VERNE

Prophet of Science

Towards the second half of the period of the Second Empire, the third bay to the right in the colonnade under the porch of the Paris Bourse offered, for a time, a rather quaint group to the view. This group consisted of a dozen young men of letters, standing with their order books open, and acting as clerks to outside brokers or foreign exchange agents, while they waited for the day when journalism, novels of the theatre, should supply them with a sufficient income for their daily bread—and a little champagne with it.

One morning in the year 1863 one of this group, a thick-set fellow of thirty-five, with a stiff black beard, remarkably bright black eyes, elegantly dressed, as was his habit, but known—as one of his comrades, Felix Duquesnel, himself a distinguished theatrical manager in later years, recalls—"rather for his witty sayings than his business successes", much astonished the others by addressing them in the following terms;

"I have just had an idea—the idea—the idea which every man should have in his life, the idea that is to make his fortune! I have found a publisher who has accepted a novel of a new kind, a kind entirely my own. If it is a success it is a gold mine: and I have a hundred more in my head. You go on getting your feet cold on the steps of the Bourse, if it amuses you. For my part I am off. Good night, my children!"

This deserter from stockbroking was called Jules Verne. Until that moment he had been seeking the right outlet for his abilities. His father, an avoue, or solicitor, at Nantes, would have preferred that this son, the eldest of his five children should carry on the practice. The son had refused. He had persuaded the Paris theatres to produce certain farces and light operas which he had written, but which met with only moderate success; and he had been very ready to accept the post of secretary to a little theatre, at a salary of 100 francs a month, and to publish a few stories for children in the "Musee des Families." Moreover, as he had just married Honorine de Fraysne de Viane, a young widow belonging to the best society in Amiens, he had, in order to support his wife and the child that was about to be born, fallen back on the profession of exchange broker's clerk.

Hetzel, who had just accepted "Five Weeks in a Balloon," after having very intelligently insisted upon certain well-chosen rearrangements and cuts in the book—as publishers do more often than is supposed—was the man who not only taught the author his business, but revealed to him his true vocation. Moreover, Hetzel promised Jules Verne to publish two volumes a year from his pen for an annual payment of 20,000 francs! Fortune had smiled at last.

After six months, Jules Verne was famous! A few years later he was really comfortably off, as Hetzel had renewed the contract three times in succession, each time increasing the terms in the author's favour. A few years later still, he was rich, really rich. The stage adaptations of "Round the World in Eighty Days" and of "Michael Strogoff" had brought him considerable sums of money and in 1905 he died, at the age of seventy-seven, having written all, or nearly all of the hundred novels which he had originally announced, and having seen most of them translated into every European language and some of them even into Chinese and Persian.

One day Jules Verne had occassion to call upon some Minister or other. The official messenger began by receiving him rather

(*Continued on page 6.*)

The Rationalist

SHAKESPEARE

R. G. INGERSOLL

"Some have insisted that Shakespeare must have been a Physician, for the reason that he shows such knowledge of medicine —of the symptoms of disease and death— was so familiar with the brain, and with insanity in all its forms. I do not think he was a physician. He knew too much— his generalizations were too splendid. He had none of the prejudices of that profession in his time. We might as well say that he was a Musician, a Composer, because we find in "The two Gentlemen of Verona" nearly every musical term known in Shakespeare's time. Others maintain that he was a Lawyer, perfectly acquainted with the forms, with the expressions familiar to that profession,—yet there is nothing to show that he was a lawyer, or that he knew more about law than any intelligent man should know. He was not a lawyer. His sense of justice was never dulled by reading English law. Some think that he was a botanist, because he named nearly all known plants; others, that he was an astronomer, or naturalist, because he gave hints and suggestions of nearly all discoveries. Some have thought that he must have been a sailor, for the reason that the orders given in the opening of "The Tempest" were the best that could, under the circumstances, have been given to save the ship.

"For my part, I think there is nothing in the plays to show that he was a lawyer, doctor, botanist or scientist. He had the observant eyes that really see, the ears that really hear, the brain that retains all pictures, all thoughts, logic as unerring as light, the imagination that supplies defects and builds the perfect from a fragment. And these faculties, these aptitudes, working together, account for what he did.

"He exceeded all the sons of men in the splendour of his imagination. To him the whole world paid tribute, and Nature poured her treasures at his feet. In him, all races lived again; and even those to be, were pictured in his brain. He was a man of imagination—that is to say, of genius, and having seen a leaf, a drop of water, he could construct the forests, the rivers, and the seas—and in his presence all the cataracts would fall and foam, the mists rise, the clouds form and float!

If Shakespeare knew one fact, he knew its kindred and its neighbours. Looking at a coat of mail, he instantly imagined the society, the conditions that produced it, and what it, in turn, produced. He saw the castle, the moat, the draw-bridge, the lady in the tower, and the knightly lover spurring across the plain. He saw the bold baron and the rude retainer, the trampled serf, and all the glory and the grief of feudal life.

"He lived the life of all.

"He was a citizen of Athens in the days of Pericles. He listened to the eager eloquence of the great orators, and sat upon the cliffs, and with the tragic poet heard "the multitudinous laughter of the sea". He saw Socrates thrust the spear of question through the shield and heart of falsehood. He was present when the great man drank hemlock, and met the night of death, tranquil as a star meets morning. He listened to the peripatetic philosophers, and was unpuzzled by the sophists.

He watched Phidias as he chiselled shapeless stone to forms of love and awe.

He lived by the mysterious Nile, amid the vast and monstrous. He knew the very thought that wrought the form and features of the Sphinx. He heard great Memnon's morning song when marble lips were smitten by the sun. He laid himself down with the embalmed and waiting dead, and felt within their dust the expectation of another life, mingled with cold and suffocating doubts—the children born of long delay.

"He walked the ways of mighty Rome, and saw great Cæsar with his legions in the field. He stood with vast and motley throngs and watched the triumphs given to victorious men, followed by uncrowned kings, the captured hosts, and all spoils of ruthless war. He heard the shout that shook the Coliseum's roofless walls, when from the reeling gladiator's hand the short sword fell, while from his bosom gushed the stream of wasted life.

"He lived the life of savage men. He trod the forests' silent depths, and, in the desperate game of life or death, he matched his thought against the instinct of the beast.

"He knew all crimes and all regrets, all virtues and their rich rewards. He was victim and victor, pursuer and pursued, outcast and king. He heard the applause and curses of the world, and on his heart had fallen all the nights and noons of failure and success.

"He knew the unspoken thoughts, the dumb desires, the wants and ways of beasts. He felt the crouching tiger's thrill, the terror of the ambushed prey, and with the eagles he had shared the ecstasy of flight and poise and swoop, and he had lain with sluggish serpents on the barren rocks, uncoiling slowly in the heat of noon.

"He sat beneath the bo-tree's contemplative shade, wrapped in Buddha's mighty thought, and dreamed all dreams that Light—the alchemist, has wrought from dust and dew, and stored within the slumbrous poppy's subtle blood.

"He knelt with awe and dread at every shrine—he offered every sacrifice, and every prayer—felt the consolation and shuddering fear—mocked and worshipped all the gods—enjoyed all heavens, and felt the pangs of every hell. He lived all lives and through his blood and brain there crept the shadow and the chill of every death, and his soul, like Mazzeppa, was lashed naked to the wild horse of every fear and love and hate.

"The Imagination had a stage in Shakespeare's brain, whereon were set all scenes that lie between the morn of laughter and the night of tears, and where his players bodied forth the false and true, the joys and griefs, the coreless shallows and the tragic deeps of universal life. From Shakespeare's brain, there poured a Niagara of gems,—spanned by Fancy's seven-hued arch. He was as many-sided as clouds are many-formed. To him giving was hoarding—sowing was harvest—and waste itself the source of wealth. Within his marvellous mind were the fruits of all thoughts past, the seeds of all to be. As a drop of dew contains the image of the earth and sky, so all there is of life was mirrored forth in Shakespeare's brain.

"Shakespeare was an intellectual ocean,—whose waves touched all the shores of thought; within which were all the tides and waves of destiny and will; over which swept all the storms of fate, ambition, and revenge; upon which fell the gloom and darkness of despair and death, and all the sunlight of content and love; and within which was the inverted sky lit with the eternal stars;—an intellectual ocean, towards which all rivers ran, and from which now the isles and continents of thought receive their dew and rain!"

(*Continued from page 3.*)

coldly. Then having seen the name upon his visiting card he hurriedly offered him an armchair! "Sit down, M. Jules Verne, Sit down," he said. "You must be so tired." He had pictured him rushing all over the world with his heroes, travelling from the two Poles to the equator, exploring the depths of the sea, planning in the skies! And that was also the picture of him which was held by the English boys of the Imperial League, who subscribed later to present to him the strongest walking stick that could be found in London, "in order that he may lean upon it during his immense voyages."

At that period Jules Verne had in fact retired to his house at Amiens, had sold his yacht and had become the most terribly sedentary man conceivable, hardly ever going further than from the rue des Trois-Cailloux to the library of the Societe Industrielle. For this writer, who had revealed to three generations of the schoolboys of every civilized country the wonders, not only of science, but of the universe, had never cruised in his beautiful yacht further than Norway, to the North, and Tunis to the South. "He had no time." He never stopped writing. How great were the patience and the passionate industry which he devoted to his remarkable labours may be learnt from "Jules Verne, His Life and Work," the excellent book which his niece, Mme. Allotte de Fuye, has published about him.

In fact, Jules Verne travelled little but he read enormously on the subjects of science and geography especially in French and in English. And when he found, in some scientific publication, a little fact which was new, he pursued it to its logical consequences. He said to himself. "With this, one could go on to do that." It was thus that, twenty years before their birth, he had shown and realised the Submarine, the Aeroplane, the Motor car, the Cinematograph, and Wireless Telephony!

The children of the world, in their turn, read him. They read "Twenty Thousand Leagues Under the sea." "The Steam House," "An American Journalist's Day in 2890, those books in which there is everything, yes, everything, that exists today-the phono-telephone, the projection of advertisements on to the clouds, television for transmitting optical images, the harnessing of tides! And those children have since done all that the imagination of the author had foreseen, or what they have not done they are in course of doing. "For the last twenty years," Marshal Lyautey has written, "the advance of the people consists in doing nothing more than living the books of Jules Verne!"

(*To be continued*)

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By Order of the Board,

G. R. JOSYER,
Chairman.

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Mohalla, Mysore.
25—4—1964.

[A member who is unable to attend in person is entitled to appoint another (whether a member or not) as his proxy to attend and vote instead of himself, subject to Section 176 of the Companies' Act 1956. Such proxy should reach the Registered Office of the Company at least 48 hours before the time fixed for the meeting.]

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY.

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR
"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831 to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

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"IS AMERICA DOOMED"

EMIL LUDWIG

(Continued from last issue.)

What made Prussia great? The frugality, the simple bourgeois respectability of its kings—particularly the good traits of the father of Frederick the Great, whom history has treated so badly.

This narrow-minded, stubborn, but splendid father of his country placed one thaler upon another, was grasping as a miser and quite right when he had the good-for-nothing weakling, the son, who did everything in a dilatant way, locked up. Only because of this severe schooling, and later because of experiences in the school of misfortune, did Frederick finally become "the Great."

These simple traditions were carried onward to the time of Wilhelm I., regarding whose frugality the foreign representatives of powerful States in Berlin scoffed, just as once the Carthagenians scoffed, returning from Rome.

The old King continued to be virtuous and saving as the head of his household and country, and when, in 1871, against his will, he was to become Emperor, he burst into a paroxysm of tears and, as a man of seventy-three, confided to Bismarck that he did not want to forsake his old Prussia.

Others also could foresee the dangers of the imperial might. The great historian, Gustav Freytag, remarked at the time, in letters which were only recently made public, that he feared beforehand the modest uniform of the Prussian soldiers would become golden. Bismarck himself had similar misgivings and deprived Crown Prince Friedrich of every opportunity to sun himself in romantic splendour. To him "Emperor" simply implied a title, and he knew that his old King never would abuse the honour.

In fact, Wilhelm I, did not greatly change the habits of his youth, and he himself related, late in life, how as lieutenent, during the war of 1813, he sat at the same table with Czar Alexander, and when lobsters were served did not know what to do with them!

When, sixty-years later, he had become Emperor, and as an old man daily at noon was served with a glass of champagne, he ordered that the bottle be placed on ice for the next day, when he would continue to drink from it; and he always had to be deceived as to a fresh half bottle, since, of course a new one always had to be placed before him. With his field cot he went through three wars, and in his field cot the ninety-one-year-old man died!

With Wilhelm II, who succeeded him in 1890, the new style began. The wealth which, after the conquest of France, found its way into the newly formed empire, did not lead to victory, In the seventies the fervour and the excitement of the many new enterprises caused a collapse of the Bourse. Only through the influence of Bismarck, who was inclined to be parsimonions rather than spend-thrifty, and that of the old Emperor, who saved whenever he could, the old Spartan economy of the old Prussia continued to hold sway in the new.

The grandson and heir failed, however, to appreciate the dangers. Extravagance began. New uniforms were again and again designed and ordered to be worn. The furnishings at court were renewed as often, discarded, and replaced with others.

This example was followed by the officers' corps, and as this body set the standard for all society, the higher officials sought to vie with the officers, the well-to-do civilians with the higher officials, and finally the smaller civilians with the rich, in keeping in step. Within the last twenty years before the war, that occurred which Bismarck and his King had been able to prevent.

Encouraged by the example of an extravagant monarch, by exceptionally favourable trade conditions, and by social ambition, capital, and officers' corps, money and officialdom drew closer to one another and soon combined in dangerous unions.

There was no corruption; but the many marriages which officers and State officials entered into with daughters of well-to-do civilians, and marriages of countesses and baronesses with the sons of well-to-do civilians, destroyed the old Prussian spirit of frugality, yes, of poverty, among the leading classes, and finally the nation itself.

The example of those high in rank, who, in turn, followed that of the leaders of the Empire, corruptingly influenced civilian circles further. When one read that the Emperor had opened a tile factory and, like a private individual, sold the tiles to any one who would pay the exorbitant prices he demanded, there disappeared from the public mind the notion of regal inaccessibility and dignity, and people strove, by placing orders for the imperial goods, to get closer to the court and possibly to a decoration.

Even during the war, when this so sensible and industrious a nation, as a whole, had learned overnight to save, all the luxury of the Kaiser and the court were dragged along. The history of the battle of the Marne shows that one of the main causes of the defeat was that the headquarters of the Kaiser had remained 200 kilometers behind the front, at the delightful city of Luxemburg, with its well-furnished villas!

While Wilhelm I, went to war against France with a field bed, Wilhelm II, rode along the front in his train de luxe! While Wilhelm I, had no bathing facilities in his castle and, whenever is necessary, had to have a bath brought from the hotel opposite, Wilhelm II, at a time when millions of women in famine-strieken Germany were giving their copper utensils to be converted into munitions, ordered the construction of a bath-car entirely of copper, in order that, in his train behind the front, he might be able to bathe all the more comfortably!

Thus the individual is urged onward by the development of luxury, and inasmuch as he, at the head of the State, practises luxury he invariably doubles the speed of its unwholesome development.

Passing judgment upon America is not within my scope. I do not know America. But seen from afar, it does not for the time being seem to be exposed to such dangers, and this for three reasons:—

First, while it is, of course, immensely wealthy it has not become rich in such an incongruous way as Rome or Venice. The rich of America seem to strive to bridge over the gap and have supplied the workman with a better standard of living.

Second, because by their intellectual development, by the work of their great engineers and inventors, by their men of scientific research work among the learned of all professions, they strongly counteract the dangers of luxury.

Third, this wealth and its luxury are neither supported by colonies nor are they dependent upon victorious wars. As this country produces everything it requires for its livelihood and its wealth, the money remains in the country and cannot be jeopardised by adventures of vainglorious leaders outside of its own boundaries.

So the warning words of the President seem to be intended for the coming century. But a statesman always proves his superior gifts by the fact that he, as from a mountain-top, foresees developments and gives signals of warning rather too soon than too late!"

* * *

Need we forebode the fate of the ruling men at Delhi, mostly two-legged and haggard looking, who waste Rs. 22 lakhs for air-conditioning their quarters! How utterly disgraceful, and how utterly degenerate! Ed.

The Rationalist

JULES VERNE

Prophet of Science

(Continued from last issue)

Moreover, he is the most international author who has ever existed, not only by reason of the subjects which he treats—for what can there be more international than the application of the discoveries of science or the knowledge of the earth's surface?—but also by reason of his characters—French, Russian, America, English, Hungarian, and even Hindu (Captain Nemo). All of them are presented, without any national prejudice, and with the same esteem, the same admiration for their energies, and even with—it seems—a tinge of preference for the particular kind of energy of the Anglo Saxon race. His principal heroes, Hatteras, Cyrus Smith, and others, are Americans or Englishmen. It is to be noted, indeed, that it is the individual and optimistic energy which he admires in the Anglo-Saxon race, and not its political imperialism: and he applauds the action of the Hindu prince, disguised as Captain Nemo, in sinking the English man-of-war which bars his passage. It must be remembered that when he was twenty the year was 1848; and he remained an old Liberal, in favour of national liberties, and not drawing any very clear distinction between the civilisation of nations and their degree of political progress.

Nevertheless, it is a curious fact that in reading Jules Verne, with his optimism and his spiritualist deism, even with his manner of writing, one often receives the singular impression that he originally wrote in English, and has been translated into French. So strong is this impression that even in France, where it was known to have no foundation, he was at least believed by many to be a Protestant.

He was not. He was a Catholic from his birth, and always declared himself so to be; but his personal religion, in so far as it can be discovered from his books, has many points of resemblance with an evangelical and biblical Protestantism. Perhaps it was because his ancestors were not only Normans and Bretons, all seafaring men, from whom he no doubt derived his love for seafaring things, but also included a certain Scottish archer who came to France in the days of Louis XI. Sometimes his uncle, Prudent Alottee de la Fuye, would laughingly speak of "going to claim his inheritance in the Highlands"; but he always added. "In the meanwhile, let us drink this little muscadet of the Guerche. It is a good Wine, and they have none in Britain."

Jules Verne was disposed to agree with him; for with all his English sympathies, he remained fairly outspoken, and even Rabelaisian in his conversatton outside of his books—as is the custom in our French provinces, where even to-day, an almost rigid morality indeed is allied with a hearty and unrestrained freedom in word.

At the same time, he was an exception which was rare enough in all countries before the last war, in that, although he was a good Frenchman, convinced of France's civilising mission. he believed at least as much in the civilising mission of the white race as a whole. He was, in his way, a sort of pacifist before his time. In 1870, when someone said to him, "So we shall be able to give a

good smack at the Prussians," he replied, "I have no particular desire to give a good smack at the Prussians, and still less to receive a good smack from them. Let us be neither braggarts nor fools, and let us admit to-day, when we fight with arms which carry long distances, any one combatant is as good as another."

Here we can, perhaps, find one of the originalities of Jules Verne, to which sufficient attention has not been given. His vast work is much more that of a "good European"—one of the earliest known—than that of a man who belonged to any particular country.

For the rest. here is phrase which I find in his correspondence. Whatever one man may have been able to imagine. you may be sure that another man will be able to do."

These are prophetic words. indeed. and the words fitly define the character and exceptional merit of his books. X

ವೇದ ಮತ್ತು ವಿಜ್ಞಾನ

ಜಿ. ಆರ್. ಜೋಸ್ಯರ್.

(Continued from last issue.)

ವೇದದಲ್ಲಿ "ಪಶ್ಯದಕ್ಷಣ್ವಾ ನವಿಜೇತದಸ್ಕಃ" "ಕಣ್ಣುಗಳ ಮುಚ್ಚದೂ ನೋಡಿ ಪರೀಕ್ಷಿಸಿ ನಿಜಾಂಶವನ್ನು ತಿಳಿದುಕೊಳ್ಳದೆ ನಿರಾಕರಿಸುವವನು ಅಂಧ" ಎಂದು ಹೇಳಿದೆ. ಆ ವಿಜ್ಞಾನಸಂಪಾದನೆಯು "ಸ್ಮೃತಿಃಪ್ರತ್ಯಕ್ಷಮೈತಿಹ್ಯಂ, ಅನುಮಾನಶ್ಚತುಷ್ಟಯಂ, ಏತ್ಕೈರಾದಿತ್ಯಮಂಡಲಂ, ಸರ್ವೈರೇನವಿಧಾಸ್ಯತೆ," ಪೂರ್ವಾರ್ಜಿತಜ್ಞಾನ, ಪ್ರತ್ಯಕ್ಷಜ್ಞಾನ, ಐತಿಹ್ಯ, ಮತ್ತು ಸಕಾರಣವಾದ ಊಹೆ ಇವುಗಳಿಂದ ಆಗಬೇಕೆಂದೂ ವೇದದಲ್ಲಿ ಹೇಳಿದೆ.

ವೇದಗಳು ಅನಾದಿ, ದೈವಿಕ, ಎಂದು ಹೇಳುವುದರ ಅರ್ಥವು, ದೈವ ಸೃಷ್ಟಿಯ ನಿಜಾಂಶವು, ಅಂದರೆ ಆ ಸಂಬಂಧವಾದ ವಿಜ್ಞಾನವು, ದೈವೋಕ್ತವಾದಂತೆಯೆ ಆ ವೇದಗಳಲ್ಲಿ ಪ್ರತಿಪಾದಿಸಲ್ಪಟ್ಟಿದೆ. ಅವು ಮನುಷ್ಯಜ್ಞಾನದಂತೆ ಆಕ್ಷೇಪಣೀಯಗಳಲ್ಲ. ಮನುಷ್ಯಜ್ಞಾನವು ವೇದೋಕ್ತವಾದ ತತ್ವಗಳಿಗೆ ಅನುಸಾರವಾಗಿದ್ದರೆ ಅದು ನಿಜ, ಇಲ್ಲದಿದ್ದರೆ ತಪ್ಪಾಗುತ್ತದೆ, ಎಂದೆ ದಿವ್ಯಜ್ಞಾನಿಗಳೂ ತಪೋಮಹಿಮರೂ ಆದ ಮಹರ್ಷಿಗಳೂ, ಬ್ರಹ್ಮಜ್ಞಾನಿಗಳೂ ಮೇಧಾವಿಗಳೂ ಆದ ಆಚಾರ್ಯರುಗಳೂ, ವೇದಗಳನ್ನು "ಅಪೌರುಷೇಯ", "ಶ್ರುತಿ" ಎಂದು ಹತ್ತಾರುಸಾವಿರ ವರ್ಷಗಳಿಂದ ಪೂಜಿಸಿಕೊಂಡು ಬಂದಿದಾರೆ.

ವೇದಗಳನ್ನು ಅರ್ಥಮಾಡಿಕೊಳ್ಳುವದೆಂದರೆ ಗೋವಿನ ಹಾಡನ್ನು ಅರ್ಥಮಾಡಿಕೊಳ್ಳುವಂತಲ್ಲ. ಅದಕ್ಕೆ ಸಂಸ್ಕಾರವೂ ಆರು ವೇದಾಂಗಗಳ ಪಾಂಡಿತ್ಯವೂ ಸಲಕ್ಷಣಸಭಾಷ್ಯಪಾಂಡಿತ್ಯವೂ ಬೇಕು. "ಜಘ್ನೇ ತ್ಯಲ್ಪಶ್ರುತಾಪ್ಪೇದೋ ಮಾಮಯಂಪ್ರತರೀದಿತಿ", "ಇವನು ನನ್ನನ್ನು ಅಪಾರ್ಥಮಾಡಿ ಹಾಳುಮಾಡಿಬಿಡುತ್ತಾನಲ್ಲ," ಎಂದು ವೇದವು ಅಲ್ಪಜ್ಞನನ್ನು ಕಂಡರೆ ಹೆದರಿಕೊಳ್ಳುತ್ತದೆ," ಎಂದು ಹೇಳಿದಾರೆ. ಆ ಹಿಂದಿನ ಶಬ್ದಗಳಿಗೆ ಈಗಿನ ಯಾವುದೊ ತೋರಿದ ಅರ್ಥಗಳನ್ನು ಕೊಟ್ಟುಕೊಂಡು ಹಾಸ್ಯಮಾಡುವದು ಅವಿವೇಕ. ವೇದಗಳಂತೆ ಪರಮಾಣುವಿನಿಂದ ಹಿಡಿದು ಅಖಂಡಬ್ರಹ್ಮಾಂಡದವರಿಗಿನ, ಕ್ರಿಮಿಕೀಟಗಳಿಂದ ಹಿಡಿದು ಪರಬ್ರಹ್ಮನವರಿಗಿನ ವಿಜ್ಞಾನತತ್ವಗಳನ್ನು ಕ್ರೋಡೀಕರಿಸಿ ಹೇಳಿರತಕ್ಕ ಗ್ರಂಥವನ್ನು ಪ್ರಪಂಚದಲ್ಲಿ ಬೇರೆ ಯಾವ ದೇಶವೂ ಯಾವ ಜನಾಂಗವೂ ಹೊಂದಿಲ್ಲ.

Sir Monier Williams ಎಂಬ ಪಾಶ್ಚಾತ್ಯ ಸಂಸ್ಕೃತ ಪಂಡಿತರು, "Indeed, if you will pardon the anachronism, Hindus, Ancient Aryans, were Spinozites before the existence, of Spinoza, and Darwinians many centuries before the doctrines of evolution had been accepted by the Huxleys of our time, and before any word like evolution existed in any language in the world!"

ಪ್ರಾಚೀನ ಹಿಂದೂ ವೈಜ್ಞಾನಿಕರು Spinoza, Darwin, Huxley ಮುಂತಾದ ಅಧುನಿಕ ವಿಜ್ಞಾನಿಗಳು ಕಂಡುಹಿಡಿದಿರುವ ವೇದಾಂತ ಮತ್ತು ಜೀವಸೃಷ್ಟಿಗಳ ತತ್ವಗಳನ್ನು ಪೂರ್ವಕಾಲದಲ್ಲಿಯೇ ಕಂಡುಹಿಡಿದಿದ್ದರು, ಎಂದು ಹೇಳಿದ್ದಾರೆ. J. B. S. ಹಾಲ್ಡೇನ್ ಎಂಬ ಸುಪ್ರಸಿದ್ಧ ವೈಜ್ಞಾನಿಕರು ಲಂಡನ್ ಯೂನಿವರ್ಸಿಟಿಯಲ್ಲಿ ಮಾತನಾಡುತ್ತಾ ಗಾಯತ್ರೀ ಮಂತ್ರವನ್ನು ಪಿಠರಿಸಿ ಆ ಮಂತ್ರವನ್ನು ದೇವಸ್ಥಾನಗಳಮೇಲಲ್ಲ, ಸೈಂಟಿಫಿಕ್ ಲೆಬೊರೇಟರಿ—ವೈಜ್ಞಾನಿಕ ಸಂಶೋಧನಾಲಯ—ಗಳ ಬಾಗಿಲ ಮೇಲೆ ಕೆತ್ತುವದಕ್ಕೆ ಯೋಗ್ಯವಾದುದು ಎಂದು ಹೇಳಿದಾರೆ. ಈ ವಿಜ್ಞಾನತತ್ವಗಳಿಗೆಲ್ಲಾ ವೇದವು ಅಮೃತಕಲಶದಂತೆ! ಅದನ್ನು ನಾವು ತರಸ್ಕರಿಸದೆ ಶ್ರದ್ಧೆಯಿಂದ ಅಶ್ರಯಿಸಿದರೆ ನಮ್ಮ ಈಗಿನ ಜ್ಞಾನದೀಪವು ಪ್ರಜ್ವಲಿಸಿ ಪ್ರಪಂಚಕ್ಕೇ ಆಶ್ಚರ್ಯವನ್ನುಂಟುಮಾಡುವದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ!

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(To be continued).

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Accordingly the deposits have all been fully returned, as seen from the Audited Statement of accounts appended hereto, and the bank has no debts.

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By Order of the Board,

G. R. JOSYER,
Chairman.

K I-1087, Krishnaraja
Mohalla, Mysore.
25—4—1964.

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RELAXING FROM STRAIN

Some people are born into the public eye, some aspire to it; others get into the spotlight of publicity by accident. But one thing they all have in common: they all suffer tremendous strain.

Princess Irene of the Netherlands, fiancee of Prince Carlos of Bourbon-Parma has found that her engagement is not to the Dutch Royal Family's pleasure. The strain is telling on her health.

Recently, a friend reported that "....she is at the end of her tether. She is on the verge of a nervous breakdown!"

In show business Peter Sellers is slowly recovering from a heart attack, and he is hardly in his middle age. Bernard Braden recently had to take two weeks off from his television show, "On the Braden Beat," because of the strain.

In politics, it was reported the other day that British MPs die from coronary heart disease (a stress ailment) more than from any other illness. Average age of the last ten MPs to die "in harness" was 59.

I asked a number of famous people how they managed to relax. John Bloom, the multi-millionaire washing machine king, relaxes at his work. "My work is every thing," he told me, "and because I enjoy it so much I don't suffer any strain. I watch footbail, but I don't find that any more relaxing than sitting at a board-room table negotiating a takeover deal.

Mr. Bloom hardly drinks and does not smoke.

The buoyant Benny Hill had a simple answer to my question: "That's easy mate," he said. "I just don't overwork. I make a fair living without flogging myself to death."

Benny has wide interests and finds that sitting on a stool playing his Paraguayan harp is just the thing to soothe the nerves. "I like good food", he told me, "but I've cut myself down to five cigarettes a day."

Benny who was once a milkman, takes great delight in wearing out his footwear. "I walk everywhere," he said.

When I visited him at 10 o'clock one morning he had just got up. "Yes," he added, "I like a good sleep."

James Mason now in his fifties, has found that he is busier than ever, since leaving Hollywood for Switzerland. He was also a late riser when I visited his London hotel the other day.

Munching a piece of toast and offering me cups of his breakfast tea he told he that he likes to "take a little exercise," but not too much. While I was with him the telephone rang frequently, but Mr. Mason never allows himself to become ruffled by complex arrangements.

He sat back in an easy chair and gave me measured and humerous answers.

Stephen Boyd is a film star, who in the last few years, has suddenly sprung to prominence. He now lives in the gay and frenetic world of Hollywood and loves it —at the moment.

Mr. Boyd is still quite young, but I, would guess that this thoughtful actor knows exactly what he is doing and what he wants. "I enjoy my life tremendously," he told me puffing a tinned cigarette.

"I take lots and lots of hard physical exercise to keep in good shape. I think I get relaxation from expending my energy in this way."

Mr. Boyd hopes to star in cow-boy films in the future because "it will give me a chance to ride and I love the open air." Stephen Boyd is another star who likes a good meal.

The rumbustious James Robertson Justice puts a great deal of energy into his work and life, but he looks upon film acting as a

way to finance his activities as a specialist. He spends as much time as possible at his lovely home and estate in Scotland.

At one time he got much pleasure and relaxation from duck shooting. Says he: "This is out in the Wash, because it is so dangerous and arduous I feel it is the only permissible form of hunting."

But, nowadays, Mr. Justice gets his "kicks" from cultivating his garden and shooting away (with his voice—not a shotgun) the deer which take a delight in visiting his house.

Twenty-four-year-old film starlet, Lira Peake, can often be seen on television performing a "belly" dance. Although she is entirely English her exotic features have caused producers to cast her in oriental roles.

And when Lisa sets aside the seventh veil, and goes home to her parents' house in a suburb, she changes into uniform—that of the W.T.S. She told me that helping others by delivering meals to old folk helps her to relax!

Priscilla White, now known as top pop-star Cilla Black, told me that she finds her new life very hectic and she added that the pace in the South of England is "so fast."

Cilla is at that stage of her career where she can put everything into her singing without any strain effect. She says that even when she is "off duty" she is thinking on new songs. "Perhaps I relax that way" she added.

Jazz singer Annie Rosa, who married actor Sean Lynch last year, was cooking a meal when I visited her London flat, near Hyde Park. She pottered about her kitchen to the music from a record player: "I think I relax most," said red-headed Annie, "when I am cooking. I love to do it."

J. B.

5 BILLION RUPEES!

Who is the world's richest man? According to some who know, it is an American residing in England—Paul Getty whose fabulous wealth comes largely from oil.

Getty rates his interests as worth over a billion dollars, which means over five billion rupees! Unlike most self-made men he has an educated background and even spent some time at Oxford where he planned to be a diplomat. He caught the oil fever while working during the holidays with a drilling crew. Getty speaks five languages, and has an eye for art treasures!

He lives in a 72-room-house in Guildford where Henry VIII is said to have met Anne Boleyn. Getty works a 16-hour day but, though an American, has an unusual aversion for opulent offices or panelled boardrooms. He likes working in a cubby-hole with a bookkeeper-typist who, according to some, is part time! Though he entertains lavishly, Getty is said to be carefull with his pennies! He has installed a pay-telephone box for guests at his house!

He complains that at parties to which he is invited waiters often bring him the bill. On the other hand he is not particularly distinguished-looking, and confesses that on some occasions he has been mistaken for one of the waiters! Until a few years ago, Getty was comparatively unknown. "Who are you working for these days?", a classmate asked him recently!

Happiness has eluded Getty as it has many fabulously wealthy men! He has been married five times. His first wife left him complaining that she was "being neglected for an oil rag." sighs Getty. "It was probably the same with the other four!".

The Rationalist

ತುಂಗಭದ್ರಾ

ಇದು ಜಯಂತಿಗಳ ಕಾಲ. ಒಂದುನೂರನೆಯ ಜಯಂತಿ ಐದು ನೂರನೆಯ ಜಯಂತಿ, ಸಾವಿರನೆಯ ಜಯಂತಿ, ಎಂದು ಮುಂತಾಗಿ ಆಚರಿಸುತ್ತೇವೆ. ಭಾರತದ ಜಯಂತಿಯು ಈಗ ಎಷ್ಟನೆಯದು ಎಂದಾಗಲಿ ತುಂಗಭದ್ರೆಗೆ ಎಷ್ಟನೆಯ ಜಯಂತಿ ಎಂದಾಗಲಿ ಹೇಳಲು ಯಾವ ಪ್ರಸಿದ್ಧ ವೈಜ್ಞಾನಿಕರೂ ಇದುವರೆಗೂ ಪ್ರಯತ್ನಿಸಿಲ್ಲ. Sir James Jeans ರು ಮೆಕ್ಸಿಕೋವಿನ ಗ್ರಾಂಡ್ ಕ್ಯಾನ್ಯನ್ ಒಂದು ಕೋಟಿ ಇಪ್ಪತ್ತು ಲಕ್ಷ ವರ್ಷಗಳ ಹಿಂದೆ ಆಕೃತಿಗೊಂಡಿರಬೇಕೆಂದು ಊಹಿಸುತ್ತಾರೆ. ಈ ಭರತಖಂಡವು ಆಕೃತಿಗೊಂಡು ಒಂದು ಕೋಟಿಯೆ, ಹತ್ತು ಕೊಟಿಯೇ, ಕೋಟಿ ಕೋಟಿಯೆ, ಎಷ್ಟುಕೋಟಿ ವರ್ಷಗಳಾಯಿತೆಂದು ಯಾರೂ ನಿಶ್ಚಯಿಸಲಾರರು; ಊಹಿಸಲೂಲಾರರು. ಹಿಂದೂ ಪೌರಾಣಿಕರು ಮಾತ್ರ ಈ ಭರತಖಂಡವು ಜನಿಸಿ ೧೯೬ ಕೋಟಿ ವರ್ಷಗಳಾಗಿರಬಹುದೆಂದು ಹೇಳುತ್ತಾರೆ.

ಮಹಾತಾಯಿ ತುಂಗಭದ್ರೆಯು ಭರತಖಂಡಕ್ಕೆ ಸಮಕಾಲೀನ ಎಂದು ಹೇಳಬಹುದು. ಕರ್ನಾಟಕಮಾತೆಯ ಶಿರೋಭೂಷಣ ದಂತಿರುವ ವರಾಹಪರ್ವತವು ಆಕೃತಿಗೊಂಡ ಮರುದಿನವೆ ತುಂಗಭದ್ರೆಯು ಜನನಗೊಂಡಿರಬೇಕು. ವರಾಹಪರ್ವತವು ವರಾಹಾವತಾರವೆಂದೂ, ಹಿರಣ್ಯಕಶಿಪುವನ್ನು ಸಂಹರಿಸಿ ಭೂಲೋಕವನ್ನು ಮೇಲಕ್ಕೆ ಎತ್ತಿದ ಶ್ರಮದಿಂದ ಎರಡು ಕಪೋಲಗಳಿಂದ ಹೊರಟ ಸ್ವೇದಧಾರೆಗಳೇ ತುಂಗಾ ಮತ್ತು ಭದ್ರಾ ನದಿಗಳಾಯಿತೆಂದೂ ಹಿಂದಿನ ಒಬ್ಬ ಮಹಾಕವಿಯ ಉತ್ಪ್ರೇಕ್ಷೆ. ಅಂತೂ ಎರಡು ನದಿಗಳೂ ಪುಣ್ಯಭೂಮಿಯನ್ನು ಅಲಂಕರಿಸಿಕೊಂಡಿರುವ ಕರ್ನಾಟಕಮಾತೆಯ ತೋಳುಗಳೊ ಎಂಬಂತಿವೆ. ಎರಡೂ ಅವಳಿ ಸಹೋದರಿಯರಂತೆ ಎರಡಾಗಿ ಹುಟ್ಟಿ ಬೆಳೆದು ಕೂಡಲಿಕ್ಷೇತ್ರದಲ್ಲಿ ಸಂಗಮವಾಗಿ "ತುಂಗಭದ್ರೆ" ಎಂಬ ದಿವ್ಯ ನಾಮಧೇಯದಿಂದ ಮುಂದುವರಿಯುತ್ತಿವೆ.

ಪುರಾಣಗಳು ಈ ಮಹಾನದಿಯ ನೈತಿಷ್ಯವನ್ನು ಪ್ರತಿಪಾದಿಸಿವೆ. ಶ್ರೀ ಸ್ಕಾಂದಮಹಾಪುರಾಣದಲ್ಲಿ ಮಾಹೇಶ್ವರಖಂಡದಲ್ಲಿ ಮಾರ್ಕಂಡೇಯ ಮಹರ್ಷಿಯು ಶ್ರೀ ನಂದಿಕೇಶ್ವರನನ್ನು ಯಾವ ಕ್ಷೇತ್ರದ ಮಾಹಾತ್ಮ್ಯದಿಂದ ಮನುಷ್ಯರು ಅತ್ಯಲ್ಪವಿಯಗಳಿಂದಲೆ ಶುದ್ಧ ಜ್ಞಾನವನ್ನು ಪಡೆಯುವರೋ ಅಂತಹ ಕ್ಷೇತ್ರವನ್ನು ನನಗೆ ತಿಳಿಸು ಎಂದು ಪ್ರಾರ್ಥಿಸಲು, ನಂದಿಕೇಶ್ವರನು ಮೋಕ್ಷಾಕಾಂಕ್ಷಿಗಳು

ಕೇಚಿತ್ತೀರೇಷು ಗಂಗಾಯಾಃ ಕೇಚಿತ್ಸಾರಸ್ವತೆ ತಟೇ।
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"ಕೆಲವರು ಗಂಗಾತೀರದಲ್ಲಿಯೂ ಕೆಲವರು ಸರಸ್ವತೀ ತೀರದಲ್ಲಿಯೂ ಮತ್ತೆ ಕೆಲವರು ನರ್ಮದಾತೀರದಲ್ಲಿಯೂ ಕೆಲವರು ಗೋದಾವರೀ ತೀರದಲ್ಲಿಯೂ ಕೆಲವರು ಕೃಷ್ಣವೇಣೀ ತೀರದಲ್ಲಿಯೂ ಕೆಲವರು ತುಂಗಭದ್ರಾ ತೀರದಲ್ಲಿಯೂ ಮೋಕ್ಷವನ್ನು ಹೊಂದುತ್ತಾರೆ", ಎಂದು ಹೇಳಿದರು.

ಶ್ರೀಮದ್ಭಾಗವತದಲ್ಲಿ ಶೌನಕಾದಿ ಮಹರ್ಷಿಗಳು ಸೂತಪೌರಾಣಿಕರನ್ನು ಭರತವರ್ಷದ ವಿವರವನ್ನು ಪ್ರಶ್ನಿಸಲು, ಸೂತರು "ಭರತವರ್ಷದಲ್ಲಿ ಆದಿದೇವನು ಭಕ್ತಜನರನ್ನು ಉದ್ಧರಿಸುವದಕ್ಕಾಗಿ ಅವರಿಗೆ ನೇಲ್ಪಜ್ಞಾತಯಾಗಿ ನರನಾರಾಯಣಸ್ವರೂಪಿಯಾಗಿ ಐಹಿಕ ಭೋಗ ನಿವಾರಕವೂ ಧರ್ಮಜ್ಞಾನ ವೈರಾಗ್ಯಪ್ರಚೋದಕವೂ ಆದ ತಪಶ್ಚರ್ಯೆಯಲ್ಲಿ ಅದೃಶ್ಯನಾಗಿ ನಿರತನಾಗಿರುವನು. ಭರತವರ್ಷದಲ್ಲಿ ಅನೇಕ ಪರ್ವತಶ್ರೇಷ್ಠಗಳೂ ಪುಣ್ಯನದಿಗಳೂ ವಿರಾಜಿಸುತ್ತಿವೆ. ಅವುಗಳು ಚಂದ್ರವಸಾ ತಾಮ್ರಪರ್ಣೀ ಆಟೋದಾ ಕೃತಮಾಲಾ ವೈಹಾಯಸೀ ಕಾವೇರೀ ವೇಣೀ ಪಯಸ್ವಿನೀ ತುಂಗಭದ್ರಾ ಕೃಷ್ಣವೇಣೀ ಎಂದು ಮುಂತಾಗಿ. ಅವುಗಳ ನಾಮಶ್ರವಣಮಾತ್ರದಿಂದ ಭರತವರ್ಷದ ಜನರು ಪುಣ್ಯವಂತರಾಗುತ್ತಾರೆ," ಎಂದು ಹೇಳಿದರು.

ಶ್ರೀ ಮತ್ಸ್ಯಪುರಾಣದಲ್ಲಿ

ತುಂಗಭದ್ರಾ ಸುಪ್ರಯೋಗಾ ವಾಹ್ಯಾ ಕಾವೇರಿಚೈವತು।
ದಕ್ಷಿಣಾಪಥನದ್ಯಸ್ತಾ ಸ್ಸಹ್ಯಪಾದಾದ್ವಿನಿಸ್ಸೃತಾಃ ॥

ತುಂಗಭದ್ರಾ, ಸುಪ್ರಯೋಗಾ, ವಾಹ್ಯಾ, ಕಾವೇರೀ ನದಿಗಳು ಸಹ್ಯಾದ್ರಿಯಲ್ಲಿ ಹುಟ್ಟುವವು. ಇವೆಲ್ಲವೂ ಪುಣ್ಯಜಲವುಳ್ಳವು. ಪುಣ್ಯಕರಗಳು. ದೇಶಕ್ಕೆ ಮಾತೆಗಳು. ಪಾಪಗಳನ್ನು ಹರಿಸಿ ಶುಭವನ್ನು ಉಂಟುಮಾಡುವುವು, ಎಂದು ಹೇಳಿದೆ.

ಶ್ರೀಮದ್ರಾಮಾಯಣದಲ್ಲಿ ಹೇಳಲ್ಪಟ್ಟಿರುವ ಋಷ್ಯಶೃಂಗೋಪಾಖ್ಯಾನವು ತುಂಗಾತೀರವನ್ನು ಅವಲಂಬಿಸಿದುದು. ಶ್ರೀಮಚ್ಛಂಕರಾಚಾರ್ಯರಿಂದ ಪುನರುಜ್ಜೀವಿತವಾಗಿರುವ ಶೃಂಗೇರಿಕ್ಷೇತ್ರವು ತ್ರೇತಾಯುಗದಲ್ಲಿ ಋಷ್ಯಶೃಂಗಗಿರಿ. ವಿಭಂಡಕಋಷಿಯು ಸರಸ್ತೀರದಲ್ಲಿ ಉಗ್ರತಪಸ್ಸುಮಾಡುತ್ತಿರಲು ಅವರಿಂದ ನಿಸ್ಸೃತವಾದ ತೇಜಸ್ಸು ಜಿಂಕೆಯಲ್ಲಿ ಗರ್ಭವಾಗಿ ಸಣ್ಣ ಕೊಂಬುಗಳಿಂದ ಕೂಡಿದ ಮನುಷ್ಯ ಶಿಶುವು ಜನಿಸಲು ಅದಕ್ಕೆ "ಋಷ್ಯಶೃಂಗ" ಎಂಬ ಹೆಸರಾಗಿ ಮುನಿಯ ಆಶ್ರಮದಲ್ಲಿ ಮನುಷ್ಯಸಂಪರ್ಕವಿಲ್ಲದೆ ಗೋಪ್ಯವಾಗಿ ದಿವ್ಯತೇಜಃ ಪುಂಜವಾಗಿ ಬೆಳೆಯಿತು. ಅದರ ಮಹಿಮೆಯು ಮಾತ್ರ ಜನಜನಿತವಾಗಿ ನಾನಾದೇಗಳಲ್ಲಿ ಹರಡಿತು. ಹೀಗಿರಲು ಅಂಗದೇಶದಲ್ಲಿ ವೀರಕ್ಷಾಮವು ಪ್ರಾಪ್ತವಾಗಲು ಭೂರೆಯಾದ ಲೋಮಪಾದರಾಯನು ಮಂತ್ರಿಗಳಿಂದ ಋಷ್ಯಶೃಂಗನ ಪ್ರಭಾವದಿಂದ ಮಳೆಯಾಗಬಹುದೆಂದು ತಿಳಿದು, ಅವನನ್ನು ಮೋಹಗೊಳಿಸಿ ಕರೆದುಕೊಂಡು ಬರಲು ದಿವ್ಯಸುಂದರಿಯರನ್ನು ಕಳುಹಿಸಿದನು. ಅವರು ತುಂಗಾತೀರಕ್ಕೆ ಬಂದು ಕಿಗ್ಗ ಎಂಬ ಸ್ಥಳದಲ್ಲಿ ತಂಗಿ, ಉಪವನದಲ್ಲಿ ನಿತ್ಯ ಕರ್ಮನಿರತನಾದ ಋಷ್ಯಶೃಂಗನನ್ನು ವಿಭಂಡಕರಿಗೆ ತಿಳಿಯದಂತೆ ಆಕರ್ಷಿಸಿ ತಮ್ಮ ದೇಶಕ್ಕೆ ಕರೆದುಕೊಂಡುಹೋಗಲು ಕೂಡಲೆ ಮಳೆಗರೆದು ದೇಶವೆಲ್ಲಾ ಸುಭಿಕ್ಷವಾಯಿತು!

ನಂತರ ಕಾಲಾಂತರದಲ್ಲಿ ದಶರಥಮಹಾರಾಯನು ಪುತ್ರಾರ್ಥಿಯಾಗಿ ಪುತ್ರಕಾಮೇಷ್ಟಿಯಾಗವನ್ನು ಕೈಗೊಳ್ಳಲು ವಸಿಷ್ಠಾದಿಗಳು ಋಷ್ಯಶೃಂಗರ ಪ್ರಸಾದವಾದರೆ ಯಾಗವು ಸಾರ್ಥಕವಾಗುವದೆಂದು

ಸೂಚಿಸಲು ಅವರನ್ನು ಬರಮಾಡಿಕೊಂಡು ಯಾಗವನ್ನು ನಡೆಸಿದನು. ರಾಮಜನನವಾಯಿತು.

ಆ ಶ್ರೀರಾಮನು ಪಿತೃವಾಕ್ಯಪಾಲನೆಗಾಗಿ ವನವಾಸವನ್ನು ಅವಲಂಬಿಸಿ ಸೀತಾನ್ವೇಷಣದಿಂದ ಈ ಪ್ರಾಂತಕ್ಕೆ ಬಂದು ಸುಗ್ರೀವಾದಿಯೇಯರ ಸಖ್ಯವನ್ನು ಹೊಂದಿದ ಕುಷ್ಕೇತ್ರವು ತುಂಗಭದ್ರಾತೀರದಲ್ಲಿರುವ ಪಂಪಾಕ್ಷೇತ್ರದ ಸಮೀಪದಲ್ಲಿರುವ ಋಶ್ಯಮೂಕಪರ್ವತ. ಆ ಪ್ರಾಂತದಲ್ಲಿ ಶ್ರೀ ರಾಮನು ವಾಲಿವಧೆಯನ್ನು ಮಾಡಿ ಸುಗ್ರೀವನಿಗೆ ರಾಜ್ಯಾಭಿಷೇಕಮಾಡಿಸಲು ಅದಕ್ಕೆ ಪ್ರತ್ಯುಪಕಾರವಾಗಿ ವಾನರ ಸಮೂಹಗಳು ಸೀತಾನ್ವೇಷಣಕ್ಕಾಗಿ ಹೊರಟು ಆಂಜನೇಯನು ಲಂಕಾಪಟ್ಟಣದಲ್ಲಿ ಸೀತೆಯನ್ನು ದರ್ಶನಮಾಡಿದುದು.

ಅನಂತರ ದ್ವಾಪರಯುಗ. ತುಂಗಭದ್ರೆಯು ಕೃತಯುಗದಂತೆಯೆ, ತ್ರೇತಾಯುಗದಂತೆಯೆ, ಸೂರ್ಯನು ಯುಗಯುಗವೂ, ಪ್ರತಿದಿನವೂ ಬೆಳಗುವಂತೆ, ಚಂದ್ರನು ಪ್ರತಿ ಪಕ್ಷವೂ ಸಾರೋದ್ಧಾರವಾಗಿ ಪೊಳಗುವಂತೆ, ತುಂಗಭದ್ರೆಯು ಅವಿಚ್ಛಿನ್ನವಾಗಿ ಅಪ್ರತಿಹತವಾಗಿ ಅವಿಶ್ರಾಂತವಾಗಿ ಹರಿಯುತ್ತಿದೆ. ಇದನ್ನು ಅವಲಂಬಿಸಿರುವ ಪ್ರಾಂತವು ಶ್ರೀಮನ್ಮಹಾಭಾರತದಲ್ಲಿಯೂ ಕೀರ್ತಿತವಾಗಿದೆ. ಧರ್ಮರಾಯನು ರಾಜಸೂಯಯಾಗವನ್ನು ಕೈಗೊಂಡು ನಾಲ್ಕು ದಿಕ್ಕುಗಳಿಗೂ ಪ್ರಚಾರಸೇನೆಯನ್ನು ಕಳುಹಿಸಿದಾಗ ದಕ್ಷಿಣದಿಕ್ಕಿಗೆ ನಿಯಮಿತನಾದ ಸಹದೇವನು ಈ ಪ್ರಾಂತ್ಯಕ್ಕೆ ಬಂದು ತುಂಗಭದ್ರೆಯನ್ನು ದಾಟಿ ಕಿಷ್ಕಿಂಧೆಯಲ್ಲಿ ಸುಷೇಣ ವೃಷಸೇನರೆಂಬ ವಾನರನಾಯಕರೊಡನೆ ಸ್ನೇಹಗೊಳಿಸಿ ಮೈಸೂರು ಕಡೆಗೆ ಬಂದು ಮಾಹಿಷ್ಮತಿಯ ನೀಲ ರಾಜನನ್ನು ಜಯಿಸಿ ಸಹ್ಯಾದ್ರಿಯನ್ನು ದಾಟಿ ಕೇರಳಕ್ಕೆ ತೆರಳಿ ಅಲ್ಲಿನವರನ್ನು ಜಯಿಸುತ್ತಾನೆ. ಅನಂತರ ಪಾಂಡವರು ದುರ್ಯೋಧನನೊಡನೆ ದ್ಯೂತದಲ್ಲಿ ಸೋತು ೧೨ ವರ್ಷ ವನವಾಸಕ್ಕಾಗಿ ಹೊರಟು ಈ ಪ್ರಾಂತ್ಯ ಬಂದು ಕಾಮ್ಯಕವನದಲ್ಲಿ ತಂಗಿದ್ದರೆಂದೂ ಅನಂತರ ೧೩ನೆಯ ವರ್ಷ ಅಜ್ಞಾತವಾಸವನ್ನು ವಿರಾಟನಗರದಲ್ಲಿ ಕಳೆದರೆಂದೂ, ಹೇಳಿದೆ. ಕಾಮ್ಯಕವನವು ಈಗಿನ ಕವಲೆದುರ್ಗವೆಂದೂ ವಿರಾಟನಗರವು ಈಗಿನ ಸೊರಬದಹತ್ತಿರ ಹಾನಗಲ್ ಎಂದೂ ತಿಳಿದು ಬಂದಿದೆ. ಈಗಲೂ ಅಲ್ಲಿ ವಿಸ್ತಾರವಾದ ಏಳುಸುತ್ತಿನ ಕೋಟೆ ಕೊತ್ತಲಗಳ ಅವಶೇಷಗಳು ಕಾಣಿಸುತ್ತಿವೆಯೆಂದು ಇಂಗ್ಲಿಷ್ ಚರಿತ್ರಕಾರರು ಹೇತುತ್ತಾರೆ ತೀರ್ಥಹಳ್ಳಿಯ ಹತ್ತಿರ ತುಂಗಾನದಿಯನ್ನು ದಾಟುವ ಭೀಮನಕಟ್ಟೆಯು ಭೀಮಸೇನನಿಂದ ನಿರ್ಮಿಸಲ್ಪಟ್ಟಿತೆಂದು ಪ್ರತೀತಿಯಿದೆ. ಅನಂತರ ಅಶ್ವಮೇಧಯಾಗ ಮಾಡಿದಾಗ ಆ ಯಜ್ಞಾಶ್ವವು ಸಂಚರಿಸುತ್ತಾ ಹೀಗಿರಲೂ ಅದರ ರಕ್ಷಣೆಯಲ್ಲಿದ್ದ ಅರ್ಜುನನು ಈ ಪ್ರಾಂತದ ವಾಗೀವಾಗಿ ಮಣಿಪುರಕ್ಕೆ ಹೋಗಿ ಮಗನಾದ ಬಭ್ರುವಾಹನನೊಡನೆ ಯುದ್ಧ ಮಾಡಿದನೆಂದೂ ಹೇಳಿದೆ. ತದನಂತರ ಪರೀಕ್ಷಿದ್ರಾಯನು ಹಾವು ಕಡಿದು ಮೃತಿಯನ್ನು ಹೊಂದಲು ಅವನ ಮಗ ಜನಮೇಜಯರಾಯನು ಕೋಪದಿಂದ ಸರ್ಪಯಾಗ ಮಾಡಿ ಅದರಲ್ಲಿ ಭಾಗವಹಿಸಿದ ಋತ್ವಿಜರಿಗೆ ತನ್ನ ಪೂರ್ವಿಕರಾದ ಪಾಂಡವರಿಗೆ ವನವಾಸಸ್ಥಾನವಾಗಿದ್ದ ಈ ಪ್ರಾಂತವನ್ನು ದಾನಮಾಡಿ ಕೊಟ್ಟನೆಂದು ಶಾಸನಗಳಿವೆ.

ತುಂಗಭದ್ರಾತೀರದ ಇನ್ನೆರಡು ಕ್ಷೇತ್ರಗಳೂ ಪುರಾಣಪ್ರಸಿದ್ಧಗಳು, ತೀರ್ಥಹಳ್ಳಿ ಮತ್ತು ಹರಿಹರ. ತೀರ್ಥಹಳ್ಳಿಯ ಸ್ನಾನಘಟ್ಟದಲ್ಲಿರುವ ಅನೇಕ ಪುಣ್ಯತೀರ್ಥಗಳಲ್ಲಿ ಒಂದು ಪರುಶುರಾಮನ ಪರಶುವಿನಿಂದ ಅಗೆಯಲ್ಪಟ್ಟುದೆಂದು ಪ್ರತೀತಿ. ಗುಹಾಸುರನೆಂಬ ದೈತ್ಯನು ತಪಃಪ್ರಭಾವದಿಂದ ಹರನಿಂದಲೂ ಹರಿಯಿಂದಲೂ ಮರಣ ಕೂಡದೆಂದು ವರವನ್ನು ಪಡೆಯಲು, ಹರಿಹರೇಶ್ವರ ರೂಪದಿಂದ ಅವನ ಸಂಹಾರವಾಯಿತೆಂದು ಪೂರ್ವಕಥೆ.

ಹೀಗೆ ತುಂಗಭದ್ರೆಯು ಪುರಾಣಗಳಲ್ಲಿ ಅನೇಕವಿಧವಾಗಿ ಶ್ಲಾಘಿಸಲ್ಪಟ್ಟಿದೆ. ಮಹಾಭಾರತದಲ್ಲಿ ನದಿಗಳ ಸ್ನಾನಫಲವನ್ನು ತಿಳಿಸುವಾಗ

" ತ್ರಿರಾತ್ರಂ ಜಾಹ್ನವೀತೀರೆ ಪಂಚರಾತ್ರಂತು ಯಾಮುನೇ।
ತುಂಗಾಯಾಂ ದಶರಾತ್ರಂತು ಹೇಮಕೂಟೆ ದಶಾರ್ಧಕಂ॥"

ಎಂಬುದಾಗಿ ತುಂಗಭದ್ರಾತೀರದಲ್ಲಿ ಹತ್ತು ದಿನಗಳ ವಾಸದಿಂದ ಮೋಕ್ಷಪ್ರಾಪ್ತಿಯಾಗುವದೆಂದು ಹೇಳಿದಾರೆ.

ಹಾಗೆಯೇ ಆಗ್ನೇಯ ಪುರಾಣದಲ್ಲಿ,

ಪ್ರವಹತಿತಟನೀನಾಮುತ್ತಮಾಸಹ್ಯಜಾತಾ ಸಕಲದುರಿತಸಂಘ
ಧ್ವಂಸದೀಕ್ಷಾ ಸುದಕ್ಷಾ।
ಪ್ರತವಿಧಿನಿಯಮೈರ್ಯಸ್ನಾನ್ಯಕಾಮಾ ನರಾ ಯೆ ಪ್ರಭವತಿ
ಪರಲೋಕಸ್ಸ್ನಾನಕಾತ್ರೈಣ ತೇಷಾಂ॥

" ಪಾಪ ನಿವಾರಣೆಯಲ್ಲಿ ನಿಸ್ಸೀಮವಾದ ಸಹ್ಯಜಾತವಾದ ನದೀ ಶ್ರೇಷ್ಠವು ಹರಿಯುತ್ತಿದೆ. ಅದರಲ್ಲಿ ನಿಷ್ಕಾಮರಾಗಿ ವಿಧಿನಿಯಮಗಳಿಂದ ಸ್ನಾನಮಾಡುವ ಮನುಷ್ಯರಿಗೆ ಸ್ನಾನಮಾತ್ರದಿಂದಲೆ ಮೋಕ್ಷ ಪ್ರಾಪ್ತಿಯಾಗುತ್ತದೆ," ಎಂದು ಘೋಷಿಸಿದೆ!

ಜಿ. ಆರ್. ಜೋಸ್ಯರ್.

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GROWING OLD GRACEFULLY

One of the main problems today is how to grow old "the right way". For many years, doctors have warned people on the dangers of civilization. Not only daily work but also a person's free time can be dangerous. The individual does not notice this until he reaches old age. Christoph Wilhelm Hufeland, a German, doctor and contemporary of Goethe's, wrote several chapters on this problem in his book "Macrobiotics or the Art to lengthen one's life". The "Hufeland Prize" for 1963 was recently awarded to Cologne lecturer Dr. Wildor Hollmann.

The Cologne doctor considers heart and circulatory illnesses to be society's greatest health problem. Industry loses billions each year because of illness fall-outs. Insurances must pay for the high doctors and hospital bills, and the increasing amount of early invalidity deprives society of many qualified persons. Dr. Hollmann believes that lack of exercise, nervous stress, improper nourishment and misuse of stimulants are the reason for the high rate of illness. Sports can be considered a brake to stop the biological ageing process. Lack of exercise cripples the entire organism. Clinical observations have proven this: the body's performance capacity is 1/5 reduced after only eight days spent in bed.

One-sided nourishment is also dangerous. 150 years ago, the average German consumed roughly 600 pounds of bread, 26 pounds of meat and 20 pounds of fats each year. Today, the amount of bread consumed has sunk to less than 200 pounds. Meat consumption has increased to 110 pounds and fats to 50 pounds! The result: more coronary deaths. The elder person needs a greater amount of proteins. This need cannot be covered by increased meat consumption, however. The elder person should look to milk for his proteins.

The modern person's tendency to swallow pills and other forms of medication plays an especially negative role in the ageing process. They can lead to health injuries that are practically incurable at a later date. Nearly 44 per cent of all adult West Germans continually have medicine on hand, namely one-third of all men and 40 per cent of all women. Even people in the "healthy age" group between 16 and 30 regularly resort to medication. West German doctors agree that nearly half of the medicine consumption is superfluous!

Dr. Hollmann believes that the old-age process does not begin at 50 but at a much earlier date. Each day, the human being is placed in front of the decision of growing old gracefully, or of reaching old age as an invalid!

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CORONATION PRESS,
100 Feet Road, Mysore 4.

ಮು|| ರಾ|| ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾ ಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ :

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮು|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ. ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu :

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

"ವ್ಯಾಪಾರ"

ಶ್ರೀಮದ್ಯುವರಾಜರು :

"It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population."

ಮು|| ರಾ|| ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು:
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

ನವಜೀವನ :

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಬಾಲವೃದ್ಧರಿಗೂ ಆರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆನಿಸಿಂದೆ. ಪೊಪಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇಕಾದ ವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇನೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦-೬೫

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ :

"ಮು|| ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದನೇಲೆ ನುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕೆಗಳ ಪ್ರಹಸನ, ೦-೩೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
ಅವತಾರಕಾಂಡ

ಎಂಬ ಆಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ
ಭಗವಂತನ ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,

ಬೆಲೆ ರೂ. 10-00.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

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RS. 15—00

"We often feel sad in the presence of music without words; and more often than that in the presence of music without music!"

MARK TWAIN.

* * *

"A man's life is dyed the colour of his imagination." MARCUS AURILIUS.

* * *

"We must be as courteous to a man as we are to a picture, which we are willing to give the advantage of a good light."

RALPH WALDO EMERSON.

* * *

"Science cannot solve the ultimate mystery of nature. And that is because, in the last analysis, we ourselves are part of nature and therefore part of the mystery that we are trying to solve!" MAX PLANCK.

* * *

"My interest in young people is in rumpling their brains as you might rumple a good head of hair." ROBERT FROST.

"Some things have to be believed to be seen." RALPH HODGSON.

ELDER CITIZENS' MONTH AT BIHAR

Over 70 septuagenarians were presented a special address of honour each—incorporating a prayer that they may live to be of hundred years of age—at a ceremonial meeting held at Raj Bhavan on May 7 which marked the inauguration of the "Elder Citizens' Month."

The address was presented by the septuagenarian Governor of Bihar, Mr. M. A. Ayyangar, who is also the Chairman of the Elder Citizens' Celebration Committee and the Elders' Association.

The observance of the "Elder Citizens' month" has been jointly sponsored by the Theosophical Vanaprastha Seva Samaj, the Bihar Pensioners' Samaj and the Bihar Elders' Association—three organisations of Septuagenarians.

STRIKING TERROR

"The Union Government has told the State Government in effect that whenever the police were compelled to resort to firing, the results sought to be achieved should be quick and effective.

A spokesman of the Union Home Ministry said that fear of having to face a judicial enquiry deterred the police force from shooting to kill when quelling serious disturbances, as for instance, of a communal nature. He said that the State Governments had been clearly told that the police force must shoot to kill, when firing was the only recourse open to them to put down civil disorders, to induce a healthy respect for law and order.

The spokesman said that every cartridge, used in a police firing, should be accounted for!"

* * *

The spokesman of the Union Home Ministry is unable to strike terror to China, and unable to strike terror to Pakistan. Does he, instead, seek to strike terror to his own people? It is like helpless widows beating their own breasts! Civilized Governments have fixed a procedure for police firing. Is the Union Government unable to act civilizedly? Are we going to have "Jallianwalla Baugs" under Nehru and Nanda? We hope not!

Ed.

ಯಜುರುಪಾಕರ್ಮ	0–25.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	0–25.
ಭಗವದಾರಾಧನ	0–40.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	1–75.
Life of Saint Anantarya, in English and Hindi.	**1–00.**

ಆಯುರ್ವೇದ

ಜೆ. ಆರ್. ಜೋಸ್ಯರ್

ಶಸ್ತ್ರಚಿಕಿತ್ಸೆಯು ಈಗಿನ ವೈದ್ಯರು ಹೊಸದಾಗಿ ಕಂಡುಹಿಡಿದಿರುವ ಒಂದು ವಿದ್ಯೆಯೆಂದು ಭಾವಿಸುವುದು ಸರಿಯಲ್ಲ. ಮನುಷ್ಯನಿಗೆ ಕರ ಚಳಕವೂ ಬುದ್ಧಿಶಕ್ತಿಯೂ ಅನಾದಿಯಾದದ್ದು. ಮನುಷ್ಯದೇಹವು ಪೃಥಿವ್ಯಪ್ತೇಜೋವಾಯ್ವಾಕಾಶವೆಂಬ ಪಂಚಭೂತಗಳಿಂದ ಕಲ್ಪಿತವೆಂದೂ, ಧರ್ಮಸಾಧನೆಯೇ ಅದರ ಉದ್ದೇಶವೆಂದೂ, ಆ ದೇಹದ ಪೋಷಣೆಗೋಸ್ಕರ ಬ್ರಹ್ಮನು ಆಯುರ್ವೇದಶಾಸ್ತ್ರವನ್ನು ನಿರ್ಮಿಸಿದನೆಂದೂ ಹೇಳಿದಾರೆ.

ಆಯುರ್ವೇದವು ಅಷ್ಟಾಂಗ ಅಥವಾ ೮ ಭಾಗಗಳುಳ್ಳದ್ದು. ಅವು ಶಲ್ಯ, ಶಾಲಾಕ್ಯ, ಕಾಯಚಿಕಿತ್ಸೆ, ಭೂತವಿದ್ಯೆ, ಕೌಮಾರ ಭೃತ್ಯ, ಅಗದ, ರಸಾಯನ, ಮತ್ತು ವಾಜೀಕರಣ, ಎಂದು. ಅಂದರೆ, ಶಸ್ತ್ರಚಿಕಿತ್ಸೆ, ಕಣ್ಣು ಕಿವಿ ಮುಂತಾದ ಅಂಗಚಿಕಿತ್ಸೆ, ದೀರ್ಘರೋಗಗಳು, ಮನೋರೋಗಗಳು, ಶಿಶುರಕ್ಷಣೆ, ವಿಷಹರಣ, ದೇಹ ಪುಷ್ಟಿವಿಧಾನ ಮತ್ತು ವಾಜೀಕರಣ. ಇವುಗಳಲ್ಲಿ ಮೊದಲನೆಯದೇ ಶಲ್ಯಚಿಕಿತ್ಸೆಯೆಂದೂ ಅದೇ ಮುಖ್ಯವಾದುದೆಂದೂ ಸುಶ್ರುತರು ಹೇಳಿದಾರೆ.

ಶಲ್ಯಚಿಕಿತ್ಸೆಯಿಂದ ತಕ್ಷಣ ವ್ಯಾಧಿನಿವಾರಣೆ ಆಗುವದೆಂದ ವೈದ್ಯಶಾಸ್ತ್ರಕ್ಕೆ ಅದೇ ಆರಂಭವೆನ್ನುವದು ನ್ಯಾಯವೆಂದು ಕಾಣುತ್ತೆ. ಈಗ ಪ್ರತೀತಿಯಲ್ಲಿರುವ ಆಯುರ್ವೇದದ ಶಾಸ್ತ್ರಕಾರರು ಚರಕರು ಮತ್ತು ಸುಶ್ರುತರು. ಸುಶ್ರುತರ ಸುಶ್ರುತಸಂಹಿತೆಯು ಶಲ್ಯಚಿಕಿತ್ಸೆಗೆ ಮೂಲಶಾಸ್ತ್ರ. ಅವರು ವಿಶ್ವಾಮಿತ್ರಕುಲೋತ್ಪನ್ನರಾಗಿ ಧನ್ವಂತರಿಯ ಅಪರಾವತಂಸನಾದ ಕಾಶಿರಾಜ ದಿವೋದಾಸನಿಂದ ಈ ಶಾಸ್ತ್ರಜ್ಞಾನವನ್ನು ಹೊಂದಿ ಗ್ರಂಥವನ್ನು ರಚಿಸಿದರು.

ಸುಶ್ರುತರು ಶಲ್ಯಚಿಕಿತ್ಸೆಯನ್ನು ಕಂಡುಹಿಡಿದವರಲ್ಲ. ಹಿಂದಿನಿಂದಲೂ ಬೆಳೆದು ಬಂದಿದ್ದ ಶಲ್ಯಚಿಕಿತ್ಸೆಯ ವಿಧಾನಗಳನ್ನು ಇವರು ಶೇಖರಿಸಿ ಲೋಕೋಪಕಾರಕ್ಕಾಗಿ ಗ್ರಂಥವನ್ನು ರಚಿಸಿದರು. ಅವರ ಕಾಲವು ಮಹಾಭಾರತಕ್ಕೂ ಹಿಂದಿನದು.

ಅತಿ ಪುರಾತನವಾದ ವೇದದಲ್ಲಿಯೂ ಅಶ್ವಿನೀದೇವತೆಗಳ ಶಲ್ಯ ಚಿಕಿತ್ಸಾಸಾಮರ್ಥ್ಯವು ಅನೇಕ ಕಡೆ ವರ್ಣಿಸಲ್ಪಟ್ಟಿದೆ. ದಧ್ಯಂಚಿ ಎಂಬ ಋಷಿಯು ಇಂದ್ರನಿಂದ ಬ್ರಹ್ಮಜ್ಞಾನವನ್ನು ಪಡೆದಿದ್ದರು. ಅದನ್ನು ತಮಗೆ ಹೇಳಿಕೊಡಬೇಕೆಂದು ಅಶ್ವಿನೀದೇವತೆಗಳು ಅವರನ್ನು ಪ್ರಾರ್ಥಿಸಲು ಅವರು ಹಾಗೆ ಮಾಡಿದರೆ ಇಂದ್ರನು ತಮಗೆ ಶಿರಚ್ಛೇದನಮಾಡುವನೆಂದು ತಿಳಿಸಿದರು. ಅದಕ್ಕೆ ಅಶ್ವಿನೀದೇವತೆಗಳು ಅದನ್ನು ತಾವು ನೋಡಿಕೊಳ್ಳುವುದಾಗಿ ಭರವಸೆಕೊಟ್ಟು ಅವರ ತಲೆಯನ್ನು ತೆಗೆದು ಒಂದು ಕುದುರೆಯ ತಲೆಯನ್ನು ಅವರ ಕುತ್ತಿಗೆಗೆ ಸಂಧಿಸಿ ಅವರಿಂದ ಬ್ರಹ್ಮಜ್ಞಾನವನ್ನು ಪಡೆದರು. ಇಂದ್ರನಿಗೆ ಅದು ತಿಳಿಯಲು ಅವನು ದಧ್ಯಂಚಿಯ ಶಿರಚ್ಛೇದವನ್ನು ಮಾಡಿಸಿದನು. ಅನಂತರ ಅಶ್ವಿನಿಗಳು ಅವರ ನಿಜವಾದ ತಲೆಯನ್ನು ದೇಹಕ್ಕೆ ಸೇರಿಸಿ ಎಂದಿನಂತೆ ಮಾಡಿದರು. ಅದು ಅಷ್ಟಕ್ಕೇ ಮುಗಿಯಲಿಲ್ಲ. ಕುತಂತ್ರದಿಂದ ತನ್ನ ಕಟ್ಟನ್ನು ಮುರಿದುದಕ್ಕಾಗಿ ಇಂದ್ರನು ಅಶ್ವಿನೀದೇವತೆಗಳಿಗೆ ಯಜ್ಞಗಳಿಂದ ಬಹಿಷ್ಕಾರಮಾಡಿಸಿದನು

ಆಗ ಅವರು ಸುಕನ್ಯೆಯೆಂಬ ರಾಜಪುತ್ರಿಯನ್ನು ಮದುವೆಯಾಗಿದ್ದ ಚ್ಯವನರೆಂಬ ವೃದ್ಧ ಋಷಿಗೆ ತಮ್ಮ ರಸಾಯನದಿಂದ ದೇಹಪುಷ್ಟಿಯಾಗಿ ವಾಜೀಕರಣವಾಗುವಂತೆ ಮಾಡಿದರು.— ಅದರಿಂದಲೆ ಈಗ "ಚ್ಯವನಪ್ರಾಸಲೇಹ" ಎಂಬುವದು ಪ್ರಸಿದ್ಧಿಯಾಗಿರುವದು.— ತಮ್ಮ ಕೃತಜ್ಞತೆಯನ್ನು ತೋರಿಸುವದಕ್ಕಾಗಿ ಚ್ಯವನರು ಮಾನವನಾದ ಶರ್ಯಾತಿರಾಯನಿಂದ ಒಂದು ಯಾಗವನ್ನು ಮಾಡಿಸಿ ಅಶ್ವಿನೀ ದೇವತೆಗಳಿಗೆ ಹವಿಸ್ಸನ್ನು ಕೊಡಿಸುವದಕ್ಕೆ ಹೋದರು. ಇಂದ್ರನು ಕೋಪದಿಂದ ಖಡ್ಗವನ್ನು ಎತ್ತಲು ಅವನ ಕೈಯು ಹಾಗೇ ಸ್ತಬ್ಧವಾಗಿ ಹೋಯಿತು! ಆಗ ಅಶ್ವಿನೀದೇವತೆಗಳು ಅದನ್ನು ಗುಣಮಾಡಲು ಇಂದ್ರನು ಅವರನ್ನು ಮನ್ನಿಸಿ ಎಂದಿನಂತೆ ಅವರಿಗೆ ಹವಿಸ್ಸು ಸಲ್ಲುವಂತೆ ಮಾಡಿದನು.

ಈ ಅಶ್ವಿನೀ ದೇವತೆಗಳು ಕಾಲು ಮುರಿದುಹೋದವರಿಗೆ, ಕಣ್ಣು ಹೋದವರಿಗೆ, ಹಲ್ಲುಕಿತ್ತವರಿಗೆ ಕೃತಕಕಾಲು ಕಣ್ಣು ಹಲ್ಲುಗಳನ್ನು ಕಲ್ಪಿಸಿ ರಕ್ಷಿಸುತ್ತಿದ್ದರೆಂದು ಋಗ್ವೇದದಲ್ಲಿ ಹೇಳಿದೆ. ಶಲ್ಯಚಿಕಿತ್ಸೆಯನ್ನು ವಿಶೇಷವಾಗಿ ಹೇಳಿರುವದು ಅಥರ್ವಣವೇದದಲ್ಲಿ. ಆದ್ದರಿಂದ ಶಲ್ಯಯುರ್ವೇದಕ್ಕೆ ಅಥರ್ವಣವೇದದ ಉಪವೇದವೆಂದು ಪ್ರತೀತಿ.

ಮಹಾಭಾರತದ ಕಾಲದಲ್ಲಿಯೇ ಚಿಕಿತ್ಸಕರನ್ನು ಐದು ವಿಧವಾಗಿ ವಿಂಗಡಿಸಿದ್ದರು; ರೋಗಹರರು, ಶಲ್ಯಹರರು, ವಿಷಹರರು, ಕೃತ್ಯಾಹರರು ಅಂದರೆ ಭೂತವೈದ್ಯರು, ಮತ್ತು ಭಿಷಗ್ ಅಥವಾ ಮಾಟ ವೈದ್ಯರು ಎಂದು. ರೋಗಹರರು ಅಂದರೆ ಔಷಧಿ ವೈದ್ಯರು. ಅವರು ಶಲ್ಯ ಚಿಕಿತ್ಸೆ ಆಗಬೇಕಾದ ಸಂದರ್ಭಗಳಲ್ಲಿ "ಆತ್ರ ಧನ್ವಂತರೀಣಾಂ ಅಧಿಕಾರಃ ಕ್ರಿಯಾವಿಧೌ", "ಇದು ಶಲ್ಯಚಿಕಿತ್ಸಕರಿಂದ ಆಗಬೇಕಾದದ್ದು" ಎಂದು ತಿಳಿಸುತ್ತಿದ್ದರು.

ಅಂದಿನಿಂದಲೂ ಭಾರತದ ಆಯುರ್ವೇದವೂ ಶಲ್ಯಚಿಕಿತ್ಸೆಯೂ ನಾನಾದೇಶಗಳಲ್ಲಿ ಪ್ರಖ್ಯಾತಿಯನ್ನು ಪಡೆದಿದ್ದವು. ಅನೇಕ ಪಾಶ್ಚಾತ್ಯ ಸುಪ್ರಸಿದ್ಧ ವೈದ್ಯರು, "ಈಗ ಎಷ್ಟು ಚಿಕಿತ್ಸೆಗಳು ಪ್ರಪಂಚದಲ್ಲಿ ರೂಢಿಯಲ್ಲಿರುವವೊ ಅವೆಲ್ಲವೂ ಆಯುರ್ವೇದದಿಂದಲೆ ಹುಟ್ಟಿರುತ್ತವೆ; ಆಯುರ್ವೇದವೇ ಈಜಿಪ್ಟಿನ ಮಾರ್ಗವಾಗಿ ಯೂರೋಪಿಗೆ ಹೋಗಿ "ಆಲೋಪತಿ" ಎಂಬ ಹೆಸರಿನಿಂದ ಪ್ರಚುರಗೊಂಡಿತು", ಎಂದು ಹೇಳಿದಾರೆ.

ಕ್ರಿಸ್ತನ ಜನನಕ್ಕಿಂತ ಸಾವಿರಾರು ವರ್ಷಗಳ ಹಿಂದೆಯೆ ಭಾರತೀಯರು ಅಪರೇಟಿವ್ ಮಿಡ್ವೈಫರಿ ಮುಂತಾದ ಶಸ್ತ್ರಚಿಕಿತ್ಸೆಗಳಲ್ಲಿ ಆತ್ಯುತ್ತಮವಾದ ಪ್ರೌಢ್ಯಿಯನ್ನು ಪಡೆದಿದ್ದರು ಎಂದು ಚರಿತ್ರಕಾರರು ಹೇಳಿದಾರೆ. ಡಾಕ್ಟರ್ ಹರ್ಶ್‌ಬರ್ಗ್ ಎಂಬ ಜರ್ಮನ್ ವಿಜ್ಞಾನಿಯು

"The whole plastic surgery in Europe had taken its new flight when the cunning devices of the Indian workmen became known to us. The transplanting of sensible skin-flaps is also an entirely Indian method. To the Indians we owe credit for discovering the art of cataract couching which was entirely unknown to the Greeks, Egyptians, or any other nation," ಎಂದು ಹೇಳಿದಾರೆ.

(To be continued)

The Rationalist

PAKISTAN

A Study

by

Zalmay Mohamud, Columbia University.

The partition of India on the eve of the British departure is perhaps one of the most notable events of the first half of our century. An empire rich in natural resources, offering vast cultivated areas of a sub-continent, fully developed in terms of communication and transportation, in brief, the land which with justification had been called the shining jewel of the crown, had overnight been transferred to its legitimate owners, and its destiny, whatever it may be, left for its inhabitants to decide. Events which took place during those fateful days were witnessed or watched from afar with mixed emotions. The end of the British rule was perhaps the anti-climax of decades of planning, plotting, and scheming on the part of the great powers, and the beginning of a new era. It came peacefully, peaceful that is as far as the relations of the ex-masters and subjects were concerned; to some it was a manifestation of the age of reason, to others it was the ultimate triumph of patience and persuasion. At last India was free. India for the sake of whose maintenance so many lives had been taken, so many homes ruined, and so many battles fought had peacefully bade farewell to its late conqueror and was set to occupy its position in the free world.

A long cherished dream had admittedly been realised and a new era had just dawned, but the jubilation which the occasion might have deserved was killed in its bud! Hatred filled the hearts which were eagerly awaiting joy, and violence and bloodshed flared in far corners of the land. Thousands who died of wounds and starvation might have easily been called the victims of fanaticism, but the underlying causes were deep and not easily brought out to light. The dead and the dying were in fact the victims of treachery, lack of faith, and one of the most villainous schemes mankind has ever witnessed. They were the victims of a ghost hand reaching out of the grave to kill, to maim, and to punish. Fanaticism was only its vehicle.

The full story of the partition of India is somewhat beyond the logical scope of this short study. Much has been written about it and more is undoubtedly forthcoming. History alone shall be the final judge of its merits, or lack of them, and its verdicts take time to formalize. Only time may reveal the secret agreements and expose the contents of files carefully hidden in the inner sanctums of the foreign offices. Certain issues, however, need not await the verdict of history. Their defects, their wretchedness, and their utter disregard of justice speak loudly for themselves. The world may choose to disregard them or to turn a deaf ear to their clamour for a while, but the question is for how long? The partition of India solely based on religious considerations gave rise to a number of such issues.

(To be continued.)

THE MANDAYAM CORPORATION, Ltd.

NOTICE TO SHAREHOLDERS

Notice is hereby given that an Extraordinary General Meeting of the shareholders of the Mandayam Corporation, Limited, Mysore, will be held on Monday the 15th June, 1964, at 10 a.m. at the Registered Office of the Company for transacting the following business:—

1. To consider and, if thought fit, to pass, with or without modification, the following Resolutions as SPECIAL RESOLUTIONS:

1) "This meeting of shareholders resolves that since the Company has discontinued Banking, and cannot undertake any other business profitably, it go into Members' Voluntary Liquidation."

2) "This meeting appoints Sri G. Srinivasa Josyer M.A., B.Ed., as Liquidator on a remuneration of Rs. 50 only."

EXPLANATORY STATEMENT ON SPECIAL RESOLUTIONS

Some 27 years ago, some elders of the Mandayam Community in Mysore felt the need to promote the Community's economic welfare, and registered The Mandayam Banking and Insurance Company, Ltd. under the Mysore Company's Regulation, in 1937, for carrying on Life-Insurance and Banking among the members. Registered for Rs. 1 lakh, the Company received subscriptions for Rs. 2500 only, and commenced Banking on a small scale.

Before Insurance could be taken up, the Banking Companies' Act came into force and forbade Banks from undertaking any other business. So the Company had to change its name into "Mandayam Banking Company, Ltd.", and came under the control of the Reserve Bank.

With the State's integration, the Company came under new controls and restrictions, and the Bank was ordered to raise its Subscribed Capital to Rs. 50000 and the Paid-up Capital to Rs. 25000. That was done by persuading depositors to convert them into Shares. In 1957 it was further ordered that as the Company's Paid-up Capital was less than Rs. 50000, it should not continue banking, which meant changing the Memorandum and Articles of the Company with the approval of the High Court.

That left the Company as The Mandayam Corporation, Ltd., in 1958. It has since been engaged in recovering the advances made under Banking, and returning all the Deposits.

So far as undertaking some line of profitable business is concerned, the capital of Rs. 25000 is too small to earn enough to cover working expenses, meet heavy taxation, and yield some profit to shareholders. Present day Companies have to think in terms of crores, in order to survive.

Most of the original promoters, Directors and Shareholders of the Company are dead, and the remaining shareholders have been getting no return for their investment for some years. Further continuance would mean incurring loss. At present the

Company is able to return to Shareholders immediately 50%, and the other 50% after recovering the remaining advances of Banking.

At the last Annual General Meeting the question of continuing the Company was considered, and Members' Voluntary Liquidation was suggested.

Accordingly the Board of Directors took steps to discharge the balance of Deposits, made "Declaration of Solvency", as per rules, and issued Notice of Extra-ordinary General Meeting for the purpose on 18-5-64. As the Registrar of Companies, Bangalore, indicated that the Meeting Notice should contain an Explanatory Statement and also the Special Resolutions proposed to be moved at the meeting, this Notice is being issued for Extraordinary General Meeting of Shareholders on 15-6-1964 to pass the Special Resolutions given above.

By Order of the Board,
G. R. JOSYER,
Chairman.

K I-1087. Krishnaraja Mohalla,
Mysore.
22—5—1964.

[A member who is unable to attend in person is entitled to appoint another (whether a member or not) as his proxy to attend and vote instead of himself, subject to Section 176 of the Companies' Act 1956. Such proxy should reach the Registered Office of the Company at least 48 hours before the time fixed for the meeting.]

TALL CLAIMS AND BOGUS SCHEMES

A correspondent writes:

"Mr. Chagla the Union Minister for Education has defended the working of the National Laborataries and claimed a saving of Rs. 20 crores of foreign exchange as a result of the researches and processes carried out therein! But does the instance given below support or disprove this? The National Chemical Laboratory, Poona, was reported to have undertaken the manufacture of Exaltone Pure 103 per cent, more than two years ago. A Bombay firm was entrusted with the marketting of this item. Its original price was Rs. 2,300 per Kg Extremely limited supplies were made available in 1962. An order for 2·5 Kg. of Exaltone 100 per cent was passed on to the N.C.L., Poona, in June 1963. In July they informed the agents that they would be able to supply 500 gms. after three months and 500 gms. every month thereafter and that the price had been increased from Rs, 2,300 to Rs. 3,000! The N.C.L. were requested to supply the first 500 gms. before 30-9-63, and to confirm doing so. In September the N.C.L. said they had no stock and that the preparation of this chemical along with other organic reagents would be taken up by the N.R.D.C. Production Unit, the scope of which had been recently extended and modified and recruitment of staff for which purpose had also been completed. The N.R.D.C. (National Research Development Corporation, New Delhi) were addressed on 11-9-63 and reminded on 9-10-63 without any reply. The order had to be cancelled with apologies to the customer concerned. What has the nation to be proud of about our National Laboratories and their working, judged from the above episode? The Government should have the Gandhian courage to own their shortcomings and take steps to set right things. White-washing and covering up serious maladministration will not lead the nation to any progress and. all the while the taxpayer is made to pay dearly for such costly adventures!"

* * *

Mysore has got a dummy institution too!

Ed.

HISTORY OF MYSORE
AND THE
YADAVA DYNASTY.

BY

G. R. JOSYER, M.A. HONS., F.R.E.S.
AUTHOR
"Sociology,", "Politics, Philosophy, and Phantasy," Etc.

"By far the greater part of the work is concerned with the history of the present ruling house of Mysore from its traditional beginning in 1399 till the year 1950 when the present Maharaja was installed as *Rajapramukh* of the newly-created Mysore State of the Indian Union. The dynasty, as is well-known, passed through a series of singular vicissitudes through the period of its early struggles, its supersession by Hyder Ali and Tippu Sultan and the assumption of administration of the State by the East India Company from 1831. to 1867. Since then, thanks to a succession of able rulers and administrators and their Dewans, the State has made phenomenal advance in educational, economic and (latterly) constitutional development. Of this long period the author gives a readable and valuable account in course of which he does adequate justice to the memory of two of Mysore's able, but unfortunate sovereigns, *viz.*, Maharani Lakshammanni and Maharaja Mummadi Krishnaraja Wodayar. The value of the book would have been enhanced by the addition of a bibliography and a map. Paper, print and the general get up are excellent."

Modern Review, Calcutta.

"**A Splendid History.**" Dr. Sir C. R. Reddy, Pro-Chancellor.

"**Exceedingly valuable and interesting book.**" Professor, K. N. Venkatasubba Sastry, M.A., Ph.D., Simla.

"**Profusely illustrated, attractively produced, and very readable**". **Hindu**, Madras.

"Amply fulfils the specific object with which it has been written, and the Yadava Dynasty in Mysore has been well served by the author in this popular account of their character and achievements." **Indian Express**, Madras

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* * *

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* * *

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* * *

28-1-63.
Mangaldoi Assam.

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Being a humble but keen student of art, literature, philosophy and astrology, and being a writer and author of several books on various subjects, I have come across your thought-provoking and refreshing contribution, "Sanskrit Wisdom", and am deeply impressed. In my humble opinion your book is really a substantial contribution of lasting value towards the world of Sanskrit literature. For this beautiful book you deserve congratulations from all quarters concerned.

Yours Sincerely,
Abani Bora, M.A."

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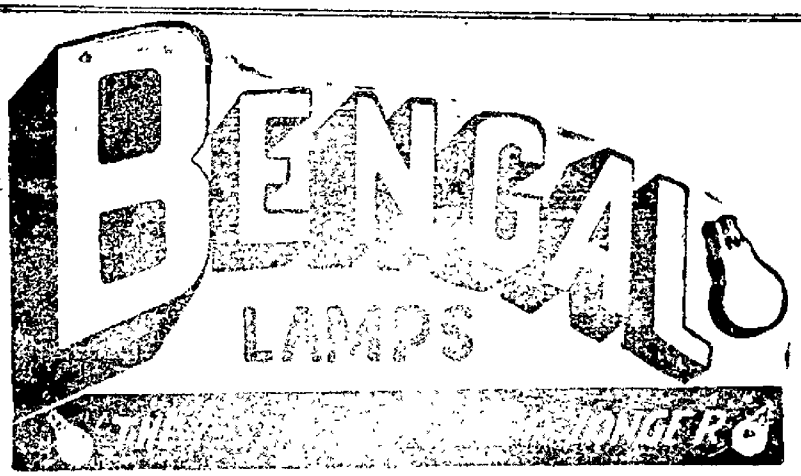

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PAKISTAN

A Study

by

Zalmay Mohamud, Columbia University.

(*Continued from last issue*)

The creation of Pakistan and its emergence as an "independent" nation bears the ugliest earmarks of certain old and outmoded policies of the British empire builders. India was divided in two parts, and the newly created state of Pakistan was given to include territories carved out of India proper, as well as areas forcibly severed from Afghanistan in a not distant past. The consent and willingness of the millions inhabiting these territories in throwing their lots with the new Moslem state were not even questioned. Britain had decided to leave a divided India behind, and the leaders of the Muslim League were clamoring for an adequate reward for their unquestioning loyalty to the crown. Pakistan was thus born, and the knights of Karachi were given the honor of forming the nucleus of the new state. All other considerations were hastily brushed aside!

In view of the present tension between the East and West, and in the face of great dangers created by militant communism, particularly in Asia, the great Western Powers can no longer even pretend to remain aloof from the disturbing issues which stir the heretofore neglected millions of the Orient. India has always in the past been in the foreground of all issues pertaining to Asia, and shall continue to play that same vital part in any foreseeable future. The fate of India may well determine that of Asia, and hence the fate of mankind. A strong peaceful, and unified India might easily have been counted upon to control and to pacify the growing unrest of the Eastern nations. The divided India of to-day, however, is plagued with unrest and confusion herself. While the Republic of India is sometimes rashly accused of seeking alliance with the communist dictators, the knights of Karachi are often heralded as friends of democracy, and as saviours of Asia!

In view of such developments one seldom fails to question the underlying causes of the present confusion in the Indian sub-continent and to seek any possible remedies. The answer, according to a majority of those who know that country, lies with the fact of partition. Here we face then a new set of questions. Is the division of India along the present lines the ultimate solution, and Pakistan as a nation a real going concern? Is there any likelihood of peaceful co-operation between India and Pakistan in any near future? These and similar questions are never easily answered. Their importance not only to the people of the Indian sub-continent but also to the world as a whole cannot be over-emphasised. Mere speculations and rash prophesies are obviously ruled out. A logical approach will have to bring out to light the underlying causes of the partition. These are perhaps best revealed by a study of events in India since the turn of the century. Only a study of the past may offer us glimpses of the path still lying ahead.

One could hardly maintain that the division of India was in any way designed to secure the welfare of the Indian people, whether Hindu or Moslem. The entire scheme, as it turned out, was designed, carefully prepared, and finally carried out by the British government of India. The interests of Britain, in India as well as elsewhere, were the only motivating forces behind the partition. The millions whose destinies were entrusted to

the leaders of the Muslim League simply became the unwitting tools of a new version of British imperialism.

It would be obviously absurd to ever maintain that the Hindus and the Moslems of India have failed in the past to develop the sense of unity which makes a nation a going concern, or cannot hope to achieve that unity in the days still ahead. Yet such contentions were the only excuses offered for the act of partition. The history of India clearly reveals the fact that Hindus and Moslems have for hundreds of years lived in harmony, and have fought for India side by side in numerous campaigns. The sense of unity and allegiance to a nation above and beyond the narrow considerations of religious antagonism do not seem to have been lacking during the period of greatness which was achieved under thebanner of the Great Moghuls. Nor are today the millions of Moslems who chose to remain in India after the partition treated as aliens or have their loyalties questioned. A number of them are now occupying positions of great responsibility within the framework of the Indian state. There was no likelihood of the Moslems becoming an insignificant minority at the mercy of a purely Hindu state once India had achieved its long-denied freedom. Separation of the electorate system for the Hindus and the Moslems was a purely British scheme, designed and carried through for furtherance of British aims in India. It is a pity that pure selfishness, greed, or baffling ignorance blinded some Moslem leaders to that simple fact!

The nationalist movement of India started as a unified effort. There was no question of religious antagonism or separation along religious lines when the cry of liberty was first heard in that land. The man who later came to be known as the founder of Pakistan was at the outset an ardent champion of unity, and devoted his energy to the task of building a unified and independent India. One often wonders whether Jinnah himself was fully aware of the scope of the disservice he rendered his country towards the end of his life. In view of his mental alertness and his fine education one finds it hard to classify him together with the exalted knights of the Karachi regime. Could his great error be attributed to a case of all-consuming ego and intense vanity?

The partition of India and the creation of Pakistan were to serve the British aims in two seperate areas. The scheme as originally planned was to secure for Britain certain definite advantages in India, as well as in the countries collectively known as the Moslem World. A brief survey of the plan as revealed of late by certain events taking place throughout that part of the Orient might well establish our poiut.

The aimed effects of the partition on the future of India are in their general scope nothing short of what we might term as sadistic. India as a whole unified nation endowed with great riches, and well on its way towards industrialisation might soon have been intolerant of any type of foreign control, and might indeed have chosen to ridicule the idea of remaining within the commonwealth. She would soon find herself in the enviable position of a sought-after customer and furnisher, and would bargain only at terms most satisfactory to herself. England today is in no condition to compete with the younger and more productive commercial rivals in the modern world. The dilemma was a hopeless one, and England would have to suffer great losses. It was time for the well-known British wit and cunning to rescue whatever bits it could.

(To be continued.)

"THE PASSING OF ARTHUR!"

Mahatma Gandhi's anointed successor is dead! The first political leader of India, Mohandas Gandhi, may be said to have reigned from 1931 — or 1921, to 1947. His pet protege, Jawaharlal Nehru, has reigned from 1947 to 1964, another 17 years.

The news of his death has shocked India as Kennedy's shocked the world. The doctors and the newspapers lied when they gave out that he was well. Curiously, he himself didn't know that his life and body were soon to succumb. Evidently he was lacking in the "second sight" which gives men premonition of the future. He succumbed unprepared, and he left the country unprepared!

History repeats itself. For some time past he has brought to our mind Emperor Shah Jehan. Gandhi may be compared to Akbar, and Nehru to Shah Jehan. Like him he was just status quo administrator, and has left behind "sons" to fight for succession; Darashiko, Shuja, Aurangzeb, Murad. Nanda is Dara, Desai is Shuja, Sastry is Aurangzeb, and Chavan, Ram and Menon are Murads!

We won't say that the strife for succession will be worth watching. Like a wildfire, the spate of Independence in every State, in India, Africa, South Asia, South America, has kindled only fires, burning, blazing fires, and brought no good Government conducive to the nations' well-being.

The claim of the 20th century to be deemed civilized in the Art of Government is moonshine! There is as much bad Government and bloody selfseeking as there ever was in the world in the so-called barbarous ages!

As a political personality of the world Nehru may deserve much of the encomium that his death has evoked from those who knew him. But as an architect of Indian independence, and Chief Executive of Indian Government, we cannot rank him with Jakanachari, or the builder of Taj Mahal!

We think he committed a human error, in his eagerness to became Prime Minister, in rushing consent to the partition of India. We think he left even Gandhi in the lurch in that, not to say other leaders!

And we have had 17 years of extravagaza, chaotic borrowing and spending, inflation and corruption, with daily increasing distress and discomfort to every citizen!

As a national leader, he may be compared to Baldwin, not to Churchill, Kruschev, or Kennedy!

However his quiet soul has passed to its rest, and left behind—"Emergency!"

We have no wish to decry him. He was no doubt a fine man. He did what he was just capable of. But it is unfortunate for a nation of such hoary past to be in such a quandary!

The tributes to Nehru, and the plight of Indians everywhere, would make one to conclude that "Nehru was respected everywhere, but his Government was respected nowhere"! When Gandhi's Sun was rising, Indians were only ill-treated in South Africa. Today, at the setting of Nehru's Sun, Indians are ill-treated everywhere!

It is time for the nation to realize that Democracy on party lines is a failure! That does not mean a Distatorship as in Burma or Pakistan or Ghana or aggressive Oligarchies as in Africa; but a broad-based All-party Government of the best men, i.e., wisest men, of each party, capable of thoughtful evolution of national problems, soberly, steadily, steadfastly, with long range policies. A nation of a 10,000 years' past, and 50,000 years' future, is not a hot-house plant to be swaddled and heated and injected, hoping for prize fruits in the shortest time! Hot-house plants have short lives. So will a nation with too much hot-house planning!

National prosperity can only be within limits, like individual prosperity. Over-prosperity will only end in catastropy. And the prosperity should be easily self-reliant, and not dependent on begging and borrowing and overtaxing!

But Nehru thought, or was mislead to think, otherwise. It is said of Augustus of Rome that "he found it of bricks and converted into marble!" Nehru may have thought to do so; but at the moment he may be said to have left only—a Void!

Editor.

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ಆಯುರ್ವೇದ

ಜಿ. ಆರ್. ಜೋಸ್ಯರ್

(Continued from last issue.)

ಹಿಂದೆ ಬಹಳವಾಗಿ ತಪ್ಪುಮಾಡಿದವರಿಗೆ ಮೂಗು ಅಥವಾ ಕಿವಿಗಳನ್ನು ಕುಯ್ಯಿಸುತ್ತಿದ್ದರು. ಅಂಥವರಿಗೆ ಶಸ್ತ್ರಚಿಕಿತ್ಸಕರು ಬೇರೆ ಮೂಗು ಕಿವಿಗಳನ್ನು ಅಂಟಿಸಿಕೊಡುವದಕ್ಕೆ ಶಕ್ತರಾಗಿದ್ದರು. ಕಷ್ಟವಾದ ಪ್ರಸವಗಳಲ್ಲಿ ಶಸ್ತ್ರಚಿಕಿತ್ಸೆಯಲ್ಲಿ ನಿಷ್ಣಾತರಾಗಿದ್ದರು. ಚರ್ಮವು ಕೆಟ್ಟುಹೋಗಿದ್ದಕಡೆ ದೇಹದ ಬೇರೆ ಕಡೆಯಿಂದ ಚರ್ಮವನ್ನು ಸುಲಿದು ಅಲ್ಲಿಗೆ ಕಾಕಿ ಅಂಟಿಸುತ್ತಿದ್ದರು. ಬೇರೆ ದೇಶಗಳವರಿಗೆ ಇದೆಲ್ಲಾ ತಿಳಿದಿರಲಿಲ್ಲ. ಕಣ್ಣಿನಲ್ಲಿ ಜಾಳೀಸವನ್ನು ತೆಗೆಯುವದೂ ಆಗಿನ ಹಿಂದೂ ಶಸ್ತ್ರಚಿಕಿತ್ಸಕರ ನೈಪುಣ್ಯ.

Amputation ಅಥವಾ ಅಂಗವಿಚ್ಛೇದನ, ಕರಳು, ಮುಂತಾದ ಗುಹ್ಯೇಂದ್ರಿಯಗಳ ಶಸ್ತ್ರಚಿಕಿತ್ಸೆ, fracture, hernia, piles, fistula ಇವುಗಳ ಶಸ್ತ್ರಚಿಕಿತ್ಸೆಗಳಲ್ಲಿಯೂ ಭಾರತೀಯರು, ನಿಪುಣರಾಗಿದ್ದರು. ಶಿಶುಬುಹಾಕುವದನ್ನು ಜೆನ್ನರ್ ೧೭ ನೇ ಶತಮಾನದಲ್ಲಿ ಮೊದಲು ಕಂಡುಹಿಡಿದನೆಂದು ಹೇಳುತ್ತಾರೆ. ಅದು ಎಷ್ಟು ನಿಜವೆನ್ನುವದು, "Vaccination was known to a physician named Dhanvantari who flourished long before Hippocrates", ಎಂಬ ಫ್ರೆಂಚ್ ಶಾಸ್ತ್ರಜ್ಞರ ಹೇಳಿಕೆಯಿಂದ ಗೊತ್ತಾಗುತ್ತದೆ.

Dr. Wise ಎಂಬುವರು, "The Hindu philosophers undoubtedly deserve the credit of having entertained sound views respecting the use of the dead to the living, and were the first scientific cultivators of practical anatomy."

ಶಸ್ತ್ರಚಿಕಿತ್ಸೆಗೆ ಶವಪರೀಕ್ಷೆಯಿಂದ ಅವಯವಗಳ ವಿಜ್ಞಾನವು ಅತ್ಯವಶ್ಯಕವೆಂದೂ, ಅದು ಆಗಿನ ಆಚಾರಕ್ಕೆ ವಿರುದ್ಧವಾಗಿದ್ದದ್ದರಿಂದ ಆಗಿನವರಿಗೆ ಶಲ್ಯಚಿಕಿತ್ಸೆಯಲ್ಲಿ ಸಾಮರ್ಥ್ಯವಿರಲಿಲ್ಲವೆಂದು ಭಾವಿಸುವದು ತಪ್ಪು. ಶಾಸ್ತ್ರೀಯವಾಗಿ ಶವಪರೀಕ್ಷೆಮಾಡುವದರಲ್ಲಿ ಹಿಂದುಗಳೆ ಮೊದಲನೆಯವರೆಂದು ಡಾಕ್ಟರ್ ವೈಸ್‌ರವರು ಹೇಳಿದಾರೆ. ಯಜ್ಞಗಳಲ್ಲಿ ಪಶುಗಳ ಖಂಡನವು ವೈದಿಕರಲ್ಲಿ ಆಚರಣೆಯಲ್ಲಿದ್ದದ್ದರಿಂದಲೂ ಶವಪರೀಕ್ಷೆಯು ಬ್ರಾಹ್ಮಣೇತರರಿಗೆ ವರ್ಜ್ಯವಲ್ಲದ್ದರಿಂದಲೂ ಶಸ್ತ್ರಚಿಕಿತ್ಸೆಯಲ್ಲಿ ಅಭ್ಯಾಸಕ್ಕೂ ಪಾಂಡಿತ್ಯಕ್ಕೂ ಯಾವ ಕೊಂದರೆಯೂ ಇರಲಿಲ್ಲ.

ಶಾಸ್ತ್ರಕಾರರಾದ ಸುಶ್ರುತರು "ಕಾರ್ಯಪರಿಶ್ರಮವಿಲ್ಲದ ಶಾಸ್ತ್ರಜ್ಞಾನವು ಒಂದೆ ರೆಕ್ಕೆಯಿರುವ ಪಕ್ಷಿಯಂತೆ ನಿಷ್ಪ್ರಯೋಜಕ", ಎಂದು ಹೇಳಿದ್ದಾರೆ. ಮತ್ತು ಶಾಸ್ತ್ರಜ್ಞಾನವಿಲ್ಲದೆ ಬರೀ ಪರಿಶ್ರಮದಿಂದ ವೈದ್ಯವಮಾಡುವನನ್ನು ರಾಜನು ದಂಡಿಸಬೇಕೆಂದು ಹೇಳಿದ್ದಾರೆ. ಶವಪರೀಕ್ಷಕರಿಗೆ "ಪುರುಷಜ್ಞೀತ್ತಾ" ಎಂದು ಹೆಸರಿತ್ತು. ಅದನ್ನೆ ಪ್ರಾಚೀನ ಈಜಿಪ್ಟಿನವರು ಅನುಕರಿಸಿ ಅಲ್ಲಿನವರನ್ನು "ಪುರುಶಿತ್ತ" ಎಂದು ಕರೆಯುತ್ತಿದ್ದರು.

ಶಸ್ತ್ರಚಿಕಿತ್ಸೆಯನ್ನು ಸುಶ್ರುತರು ೮ ವಿಧಗಳಾಗಿ ವಿಂಗಡಿಸಿದ್ದಾರೆ. ಆಹಾರ್ಯ, ಭೇದ್ಯ, ಛೇದ್ಯ, ಏಷ್ಯ, ಲೇಖ್ಯ, ಸೀವ್ಯ, ವೇಧ್ಯ, ವಿಸ್ರವಣೀಯ; extraction, excising, incising probing, scarifying, suturing, puncturing, and acid evacuating.

ಚಿಕಿತ್ಸೆಗೆ ಮುಂಚೆ ವೈದ್ಯನು ಅದಕ್ಕೆ ಬೇಕಾದ ಸಕಲ ಸಲಕರಣೆಗಳನ್ನೂ ಸಿದ್ಧಪಡಿಸಿ ಇಟ್ಟುಕೊಳ್ಳಬೇಕು. ಅವನು ಶಸ್ತ್ರಚಿಕಿತ್ಸೆಯಲ್ಲಿ ಪರಿಶ್ರಮವುಳ್ಳವನಾಗಿಯೂ ಪ್ರವೀಣರಾದ ವೈದ್ಯರ ಚಿಕಿತ್ಸೆಗಳನ್ನು ನೋಡಿದವನಾಗಿಯೂ ಇರಬೇಕು. ಅವನು ಬುದ್ಧಿವಂತನೂ ದೃಢಮನಸ್ಕನೂ ಚತುರನೂ ಆಗಿ ಚಿಕಿತ್ಸೆಯನ್ನು ಹಗುರವಾದ ಕೈಯಿಂದ ಮಾಡಬೇಕು. ದೃಢಕಾಯರೂ ದೃಢಮನಸ್ಕರೂ ಆದ ಸಹಾಯಕರನ್ನು ಹತ್ತರ ಇಟ್ಟುಕೊಂಡಿರಬೇಕು. ಸಾಮಾನ್ಯವಾಗಿ ಆಪರೇಷನ್ನಿಗೆ ಮುಂಚೆ ರೋಗಿಗೆ ಸ್ವಲ್ಪ ಆಹಾರವನ್ನು ಕೊಡಿಸಿರಬೇಕು. ಬಾಯಿ ಕಿಬ್ಬೊಟ್ಟಿ ಗುದ ಇವುಗಳ ಆಪರೇಷನ್ನಿನಲ್ಲಿ ಮಾತ್ರ ರೋಗಿಯು ಉಪವಾಸವಾಗಿರಬೇಕು.

ಚಿಕಿತ್ಸೆಯ ಆಯುಧಗಳು ಉತ್ತಮವಾದ ಉಕ್ಕಿನಿಂದ ತಯಾರಾಗಿ ಆಕಾರದಲ್ಲಿ ಲಕ್ಷಣವಾಗಿಯೂ ತೀಕ್ಷ್ಣವಾದ ಮೊನೆಯಿಂದ ಕೂಡಿಯೂ ಇರಬೇಕು. ಅವುಗಳನ್ನು ಪ್ರತಿ ಒಂದು ಆಯುಧಕ್ಕೂ ಬೇರೆ ಬೇರೆ ಮನೆಗಳಾಗಿ ವಿಂಗಡಿಸಿರುವ ಸುಂದರವಾದ ಕೈಪೆಟ್ಟಿಗೆಯಲ್ಲಿಟ್ಟಿರಬೇಕು. ಚಿಕಿತ್ಸೆಯನ್ನು ಶುಭದಿನಗಳಲ್ಲಿ ನಡೆಸಬೇಕು. ರೋಗಿಯು ಪೂರ್ವಾಭಿಮುಖವಾಗಿಯೂ ವೈದ್ಯನು ಪಶ್ಚಿಮಾಭಿಮುಖನಾಗಿಯೂ ಇರಬೇಕು. ಆಪರೇಷನ್ನನ್ನು ಅತ್ಯಂತ ಜಾಗರೂಕತೆಯಿಂದ ಮಾಡಬೇಕು. ರೋಗಗ್ರಸ್ತವಾದ ಭಾಗವನ್ನು ಅತಿಕ್ರಮಿಸಿ ಶಸ್ತ್ರವು ಈಚತ್ತೂ ಹೋಗದಂತೆ ನೋಡಿಕೊಳ್ಳಬೇಕು. ಆಪರೇಷನ್ ಆದಮೇಲೆ ಗಾಯವನ್ನು ಹೊಲಿದು ಅದರ ಮೇಲೆ ಸಾಸುವೆ ಪೋಟ್ಲೀಸನ್ನು ಇಟ್ಟು ಒಟ್ಟಿಯಿಂದ ಬ್ಯಾಂಡೇಜ್ ಕಟ್ಟಬೇಕು. ಚಿಕಿತ್ಸೆಯು ನಡೆಯುವಾಗ ಕೋಟಡಿಯಲ್ಲಿ ಧೂಪವನ್ನು ಹಾಕಿರಬೇಕು. ಆಪರೇಷನ್ನನ್ನು ಮುಗಿಸಿ ಹೊರಡುವದಕ್ಕೆ ಮುಂಚೆ ರೋಗಿಗೆ ಆರೋಗ್ಯವನ್ನು ದಯಪಾಲಿಸಬೇಕೆಂದು ದೇವರನ್ನು ಪ್ರಾರ್ಥಿಸಿ, ರೋಗಿಗೆ ಪಥ್ಯವನ್ನು ಹೇಳಿ ವೈದ್ಯನು ಅಲ್ಲಿಂದ ಹೊರಡಬೇಕು. ಗಾಯವು ಪೂರ್ಣವಾಗಿ ಮಾಗುವವರಿಗೆ ಆಗಾಗ್ಗೆ ನೋಡಿಕೊಳ್ಳಬೇಕು. ನೋವು ಬಹಳವಾಗಿದ್ದರೆ ಶಾಖಮಾಡಿದ ಬೆಣ್ಣೆಕಾಯಿಸಿದ ತುಪ್ಪ ಮತ್ತು ಅತಿಮಧುರಗಳ ಲೇಪವನ್ನು ಹಾಕಬೇಕು.

(To be continued.)

SANSKRIT WISDOM

by

G. R. JOSYER. M.A.HONS. F.R.E.S M.R.S.L

FOUNDER

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RS. 15—00

PAKISTAN

A Study

by

Zalmay Mohamud, Columbia University.

(Continued from last issue)

For decades Britain had ruled India by playing on the petty quarrels of the two powerful factions who had worshipped God each in its own way, and thus prevented the growth of a sense of unity. Why not keep India divided along the same line? Why not create a new state which indirectly would force India to remain within that large and convenient organisation known as the British Commonwealth? That was a masterly stroke, and it certainly paid well. India was literally forced to remain a member of that huge happy family! Were she to sever her ties with the British Empire, the arms and ammunition, the tanks and the jet warplanes so readily placed at the disposal of Pakistan as a member of the Commonwealth would threaten her security!

The position of India as a potential great power has long been recognised throughout the civilized world. India is endowed by nature with vast supplies of raw material, occupies an exceptionally favorable geographical position with respect to Europe, Asia, Africa, and Australia, may some day in the future rule the Indian Ocean, and commands vast areas of a sub-continent thickly populated by hundreds of millions of hard-working men The expansion of Indian industry, spreading of technological knowledge and skill among the millions of workers, better nutrition and better standards of health could not fail to bring that country in the near future among the rank of the leading powers. India controls the means and has developed the will to become a great power. Such developments will obviously take time, but when they take place their influence will be felt throughout Asia and perhaps also Africa. The British position in those parts of the world would be hard to maintain indeed. India might not only become self-sufficient but might also furnish the ever increasing demand of the vast areas which presently absorb a great percentage of the British manufactured goods. Politically as well as economically India would be a strong rival for Britain to contend with. The scheme of partition was thus to remove also the danger of India becoming too powerful or too self-sufficient at least for the time being. Mutilated bodies need time for recovery. While there is still time a number of things can happen. Time, and more time, is the urgent demand of despair!

The presence of a Pakistani army, armed and supplied with some of the best and the latest weapons that England can produce along the Indian borders produces in India the very conditions that Britain hoped for. During the crucial years when India should be assigning the greater part of her national income to the welfare of her long-neglected millions and to improvement of her economy the larger proportion of her annual budget is allotted to national defence. The security now is assured only at the expense of peaceful and profitable enterprises. She must spend millions on arms and ammunitions in order to keep the mercenaries of the Karachi regime at bay. The process will obviously weaken her economy and the profit made on sale of armaments will flow to the British treasury! In this instance many birds seem to have been killed by one stone!

One seldom fails of late to notice with amusement the bold and somewhat

peculiar attempts of Britain and Pakistan to display the latter country as the undaunted champion of the Moslem World. The cause of Islam from the shores of the Atlantic to the islands of Indonesia seems to have become the main concern of Pakistan. Strange as it may seem a number of Western observers, particularly in the United States, actually believe that Pakistan by acquiring the position of leadership in the Moslem World may eventually bring that area in line with the policies of the West. The revival of the Caliphate, a fanciful dream of certain Indian Moslems, seems to have impressed even some logical Western thinkers. It might be sad indeed to witness such basic lack of understanding of the actual issues in the East, but that under-estimation of the Eastern mentality is not altogether new. It has been rather fashionable for years now to throw up one's arms and candidly state the area has not changed at all since the days of the Prophet. To the British, however, the issue is clear and simple. The present British policy follows with great consistency the path of the original scheme which further motivated the creation of Pakistan. A large Moslem state, inhabited by millions of people already accustomed to British subservience, and ruled by the leaders of a party originally created for furtherance of British aims, might place in the latter's hand, a trump to be used in the Middle Eastern "Great Game" It is hard not to pity the fate of the Moslem World. They seem ever to find a self-appointed champion or leader amdist their chaos A decade ago it was Mussolini, and now it is the turn of the exalted knights of Karachi!

Pakistan as the leader of the Moslem World would indeed have been a handy tool at the British disposal. Through Pakistan and her leaders Britain hoped to control the policies of Moslem governments across the width of Asia and of North Africa. Under the banner of Islam that solid bloc, they hoped, would turn hostile to other Asians who did not share their faith and would thus undermine any solidarity which might develop on that continent. One seldom fails to wonder at the consistency and scope of certain British policies. Britons are indeed a very conservative race. For decades they ruled India by playing the Moslems and the Hindus against each other, and now they plan to control not only India but also other vast expanses of Asia by perpetuating the same religious antagonism.

Our study so far establishes the fact that the partition of India was not necessitated by religious antagonism or any other consideration which might in any way be termed as beneficial to the people of the countries in question. In view of what has been said one often tends to wonder about future developments in that area, and the political set-up which may some day replace the present chaotic conditions.

It is hardly a confession of human failure to admit on any occasion that the future of any issue remains largely shrouded in an aura of mystery. Too many unforeseen and unforeseeable factors may at any moment come into play and radically modify the fate and the destiny of a nation. With such definite reservations in mind we may still attempt to catch a glimpse, furtive as it may be, of what lies ahead in order to better prepare for it. The elements of any rash estimates and prophesies are, needless to say, ruled out in such undertakings. We may, nevertheless, approach our problem by making an analysis of events, past and present, and derive our clues from any logical pattern which these may evolve.

(To be continued.)

[When a Prim Donna makes a song-hit the audience cries *Encore.* Similarly our remarks on the sudden end of Mr. Nehru's Prime Ministership seem to have roused keen interest in readers, some of whom have cried "Encore." Therefore they are repeated in this issue. Editor.]

"THE PASSING OF ARTHUR!"

Mahatma Gandhi's anointed successor is dead! The first political leader of India, Mohandas Gandhi, may be said to have reigned from 1931 — or 1921, to 1947. His pet protege, Jawaharlal Nehru, has reigned from 1947 to 1964, another 17 years.

The news of his death has shocked India as Kennedy's shocked the world. The doctors and the newspapers lied when they gave out that he was well. Curiously, he himself didn't know that his life and body were soon to succumb. Evidently he was lacking in the "second sight" which gives men premonition of the future. He succumbed unprepared, and he left the country unprepared!

History repeats itself. For some time past he has brought to our mind Emperor Shah Jehan. Gandhi may be compared to Akbar, and Nehru to Shah Jehan. Like him he was just status quo administrator, and has left behind "sons" to fight for succession; Darashikoh, Shuja, Aurangzeb, Murad. Nanda is Dara, Desai is Shuja, Sastry is Aurangzeb, and Chavan, Ram and Menon are Murads!

We won't say that the strife for succession will be worth watching. Like a wildfire, the spate of Independence in every State, in India, Africa, South Asia, South America, has kindled only fires, burning, blazing fires, and brought no good Government conducive to the nations' well being.

The claim of the 20th century to be deemed civilized in the Art of Government is moonshine! There is as much bad Government and bloody selfseeking as there ever was in the world in the so-called barbarous ages!

As a political personality of the world Nehru may deserve much of the encomium that his death has evoked from those who knew him. But as an architect of Indian independence, and Chief Executive of Indian Government, we cannot rank him with Jakanachari, or the builder of Taj Mahal!

We think he committed a human error, in his eagerness to become Prime Minister, in rushing consent to the partition of India. We think he left even Gandhi in the lurch in that, not to say other leaders!

And we have had 17 years of extravaganza, chaotic borrowing and spending, inflation and corruption, with daily increasing distress and discomfort to every citizen!

As a national leader, he may be compared to Baldwin, not to Churchill, Kruschev, or Kennedy!

However his quiet soul has passed to its rest, and left behind—"Emergency!"

We have no wish to decry him. He was no doubt a fine man. He did what he was just capable of. But it is unfortunate for a nation of such hoary past to be in such a quandary!

The tributes to Nehru, and the plight of Indians everywhere, would make one to conclude that "Nehru was respected everywhere, but his Government was respected nowhere"! When Gandhi's Sun was rising, Indians were only ill-treated in South Africa. Today, at the setting of Nehru's Sun, Indians are ill-treated everywhere!

It is time for the nation to realize that Democracy on party lines is a failure! That does not mean a Dictatorship as in Burma or Pakistan or Ghana, or aggressive Oligarchies as in Africa; but a broad-based All-party Government of the best men, i.e., wisest men, of each party, capable of thoughtful evolution of national problems, soberly, steadily, steadfastly, with long range policies. A nation of a 10,000 years' past, and 50,000 years' future, is not a hot-house plant to be swaddled and heated and injected, hoping for prize fruits in the shortest time! Hot-house plants have short lives. So will a nation with too much hot-house planning!

National prosperity can only be within limits, like individual prosperity. Over-prosperity will only end in catastrophe. And the prosperity should be easily self-reliant, and not dependent on begging and borrowing and overtaxing!

But Nehru thought, or was misled to think, otherwise. It is said of Augustus of Rome that "he found it of bricks and converted into marble!" Nehru may have thought to do so; but at the moment he may be said to have left only—a Void!

Editor.

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THE ASWAN DAM

[Press-Note from U.S.S.R. Consulate-General.]

"Those were indeed very hectic days on the banks of the mighty Nile recently when counted days remained before the damming of the river. The pace of work was considerably quickened.

Whereas earlier some production operations lasted whole months, recently the count was in days and even in hours. According to the schedule, the width of the gap on the Nile by the D-day was to be reduced to 100 metres. So, the most bustling activity was seen at this section. 25-ton lorries and barges kept up bringing granite chunks to the site where damming was to commence. The workers from stone grading installations were preparing materials for the damming. From the end of last year they had already produced some 1·5 million cubic metres of graded stone and rock.

Work was well under way on structures adjoining the tunnels. A team of electric welders, Soviet specialists and their Arab colleagues, had made a pledge to complete the welding of the units before the appointed time. Eight gates had already been installed in the tunnels, and 3 remained to be assembled, each of them consisting of five sections weighing each 36 tons!

Concreting and steel erection were full under way inside the tunnels. The automated plant built in the desert and the crushing and grading department were producing daily up to 2,000 cubic metres of concrete mixture. It is of interest to note that this amount would be enough to build a 5-storey house!

Men of a new profession, painters, were in great demand at the construction site. They were painting metallic structures meant to be under water after the damming of the Nile.

Now that the first phase of the High Aswan Dam construction has been completed, ever-growing importance is being attached to the question of training national manpower who will take part in the construction of the second section, and in operating the Aswan hydro-electric station and high-tension lines. The solution of this important problem is greatly aided by the establishment of training centres with the assistance of the Soviet Union.

One of such centres is being set up at Aswan. This centre, which will be the largest not only in the UAR, but also in the whole of Africa, is due to be commissioned early in May. Out of the 35 Soviet specialists who will be working there, half of them have already arrived at Aswan and are actively participating in the organisation of the centre. An idea of the scale and scope of this educational and production establishment can be had from the following figure: it will be turning out every year a thousand skilled workers of various specialities, including excavator operators, steel erectors, electric welders and others. Courses for improving qualifications will also be opened here. Presently work is being completed on the installation and assembly of equipment in 15 workshops and of audio-visual aids in laboratories.

Soviet specialists are already holding classes with Arab instructors. A few days ago about a hundred pupils started their studies. They are trained such trades as are most needed at present. This month a further 6 to 8 groups have begun their studies!"

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RS. 15—00

SUN-RAYS

When Niels Finsen sat in his garden at his home in Iceland in the early part of the 19th century, he watched a cat move into the sun as the rays moved slowly away from it. As more shadows overtook the animal, it moved out again into the warmth of the sun.

Finsen thought about this, and asked himself why the cat wanted to bask in the sun—was its coat not warm enough even though this was its only protection from the icy winds of the northern winter?

This chance thought led him off on a series of experiments with sunlight which culminated in the success he had with two smallpox cases in 1893. He had discovered that the sun could do as much harm as good, and had a theory that if smallpox sufferers were not exposed to the light, they would be free of the scars which this disease usually leaves.

This he did, advising that the two patients should be screened off with red curtains to allow only the red rays of the sun nto their room, shutting out the violet, ultra-violet and blue rays.

The results were just what he had hoped for, and the two patients came through the disease without so much as a scratch!

Enormous publicity was granted to Finsen when the news was released, and from that point on, he worked with many other leading European experts on heliotherapy, the science of curing and healing by light.

Since then, we have learnt a lot about the sun's rays, and modern machines reproduce them for an incredible variety of uses. Leading hotels and restaurants throughout the world use infra-red grills for grilling their steaks and chickens, and these same rays are also used to shape nylon stockings.

But perhaps the most unusual use they have been put to was when the Royal State coach was being prepared for Her Majesty's ceremonial drive to her Coronation at Westminister Abbey, in 1953.

The leading English expert on infra-red equipment, Leonard Williams, was called to the Royal Mews at Buckingham Palace, and it was explained to him that the wheels of the four-ton gilt and glass vehicle had lost their roundness through age.

It was feared that the Queen would have a most uncomfortable ride as a result, because the huge, glittering coach would rock with the same motion as a boat!

The engineers who were working on the job had decided to rebuild the rims of the wheels by winding over a quarter of a mile of resin-soaked cotton gauze around each one and allowing this to harden.

But the job had to be completed quickly and the resin would have taken a week to dry properly. This was where Williams and his infra-red machines came in.

He applied two projectors which focused the rays into the "bandage" as it was being wound around the rims, the resin was dry within a couple of hours, and yet another ticklish situation had been averted!

But this was nothing to Williams, who is used to coping with the unexpected and the trickiest problem. A short time ago, he was called in by a leading firm of car manufacturers in Britain who were having difficulties with the paintwork on their two-toned models.

The trouble was that they could not get a good finish with the methods they were then using. They were spraying one half of the body and putting it in an oven to dry and then repeating the process with the other half.

The heat of the oven was damaging the section which had already been painted and dried. But Williams proved through

his firm's research team that if his infra-red heaters were installed on both sides of the assembly line, the problem would be solved.

The paint would be dry in a matter of minutes, leaving the already-painted and dried sections of the cars completely unharmed. That firm has 166 of these projectors in their factory, and claims that this makes them the possessors of the longest line of infra-red elements in the country.

This is using the simulated rays of the sun on a large scale, but they are also useful in small doses. One British cosmetic factory owns a five-inch heater with an infra-red element which melts the outsides of lipsticks very slightly for one-fifth of a second, giving them an attractive glossy finish.

Infra-red ovens and stoves will be on the market very soon and will be an enormous boon to busy housewives who have unexpected guests calling on them.

A joint can be roasted in a matter of minutes, sealing in a lot of flavour which is lost in present cooking methods.

Vegetables will take only a matter of seconds to cook, and will taste as though they have just been picked from the garden.

Shops in New York and on some parts of the continent already have infra-red heaters fitted to their windows to entice people to linger in front of them on a cold day. The point is that the would-be customers feel psychologically as well as physically drawn inside the shop.

Research workers are busy developing similar heaters to be used wherever outside work is done. The advantages of this system over others is that it focuses the heat on one spot, and does not waste it on the surrounding air.

Authorities in some of the Scandinavian countries are considering the possibilities of warming whole streets with these heaters, provided they can run them cheaply.

Other unlikely uses which these infra-red projectors have been put to include the sterilisation of surgical dressings and the fusing of sheets of plastic—all done in a few seconds. They have been used for fixing the glass on policemen's whistles as well as browning biscuits and baking rubber backing on to carpets-pile.

There seems to be no end of uses for this magical artificial sunlight. Its Development is still very much in its infancy, so who knows we may yet have artificial sunlight all the year round all the world over!

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The Rationalist

PAKISTAN

A Study

by

Zalmay Mohamud, Columbia University.

(Continued from last issue)

It may be high tir ~ now to recognize the fact that India never has, and perhaps never shall consider the large areas severed from its body under the convenient pretext of religious difference as permanently alienated. Several million Indian Moslems live happily today under the banner of the new republic and we have no reason to believe that other millions now separated from it could not have done the same. India will sooner or later reclaim the territories of Sind, Punjab, and Bengal, and the North-West Frontier Province and Beluchistan might return to their logical orbit. The issue of Kashmir, the present source of disagreement between India and Pakistan, is perhaps only a link in a chain of events still in the making. India is fully aware of the fact that she cannot look forward to achievement of her legitimate national aspirations in her reduced form, and is not likely to forget her dreams of future greatness. A needless battle in this case has been forced upon her and should the need arise she shall stand to fight it out.

Britain even today pursues in that area the policies which in the past have won her the hatred of millions living throughout the Eastern countries. The shipments of arms, ammunitions, and planes silently slipping through the port of Karachi to be used for purposes of aggression in Kashmir, and "pacification" of the Pathan borderland, are daily observed and taken into account. The policies pursued by Pakistan are actually dictated from London: the arms, logically enough, needed for their enforcement are supplied by Britain. The constant preaching of the "big Moslem brother," a reincarnation of Lawrence of Arabia, has deceived only a few gullible souls in the Moslem World, and the comical act of parading Pakistan as a bulwark against communist aggression has lately ceased even to be funny! The ceaseless flow of war materials into Pakistani seaports has at best upset the balance of power in that area, and is never likely to accomplish much more than that. Need we remind everyone that there is a balance of power to maintain among the smaller states also?

How long, one wonders, will Britain continue to remain the undaunted champion of Pakistani cause, and how much more borrowed money is the British treasury willing to pour into Pakistan? Perhaps only time and circumstances will provide us with the accurate answer. On the whole, however as long as Pakistan remains a handy tool of Whitehall, and is ruled in accordance with traditions of the Muslim League the British help will not cease to pour in. The goodwill of Britain on which Pakistan thrives today is thus dependent upon the latter's usefulness as a tool.

The vision of Pakistan, so dear to the heart of Whitehall, as the power through which Britain might control the Moslem World is perhaps an inspiration dictated by the facts of a world largely left behind. The days of Caliphate are as irretrivable in the modern Middle-East as the heroes of the Arabian Nights. The middle-East of today is swiftly moving ahead on the path of Turkey, and whatever solidarity they might develop among themselves will be chiefly inspired by political motives not by religious

affinities. Pakistan, one might say, has already outlived its usefulness to Britain in that particular respect.

Speculation at this point about the future of Pakistan, in so far as its ties with the British Commonwealth are concerned, is perhaps relevant to a logical conclusion of our study. A number of factors beneficial either to Britain or to Pakistan, seem to assure the permanence of the set-up as it exists today. Nothing, however, in the nature of racial, cultural, religious, and historical affinities which keep the so-called " White Dominions" attached to the Crown exists between the Asiatic dominions and Britain. The overwhelming majority of the people in the former dominions are British in origin and refer to the British Islands as the mother country. These are the real bonds which keep the British Commonwealth together, and in their absence the Asiatic dominions are not likely to remain permanent members of that family of nations.

We must repeat here that the future always retains an element of mystery. In view of the foregoing arguments we may, nevertheless assume that Pakistan is not likely to outlive its usefulness to Britain. Indications are clear that Pakistan has failed in a number of respects. She has failed to produce a rift between India and the Moslem countries, and has suffered set-backs in her bold attempt to gain leadership in the Moslem World. Despite the atrocities, the mass imprisonments, and secret trials the Pakistani regime has failed to subdue the Pathans of the North-West Frontier and the people of East Pakistan. In these areas the opposition is daily gaining strength. Some day when reality emerges out of chaos, and the people of Pakistan become aware of the true foundation of their country, the leaders of the Muslim League shall have to pay the price of treason. We may then look forward to an era of peace, understanding, and true cooperation among the countries of Asia. With the disappearance of the last relics of British Imperialism from their midst, the people of Asia will have an opportunity to live peacefully and to devote their energies and resources to reconstruction of their lands and improvement of their lots.

Zalmay Mahmud.

* * *

Coming from a Moslem intellectual the above frank appraisal should command thoughtful consideration. A political State ought to be a compact geographical entity, Pakistan on the map presents a grotesque and chaotic geographical picture, like broken limbs of a body without the central trunk. With a vocal Muslim population in India, and a groaning Hindu population in Pakistan the object of forming the two racial states remains unfulfilled, and will remain unfulfilled until the complete transfer of the two populations. Such tranfer would make the 20th century more barbarous than any previous age, and prove the animal nature of present-day polcitial heads !

Editor.

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ಆಯುರ್ವೇದ

ಜಿ. ಆರ್. ಜೋಸ್ಯರ್.

(Continued from last issue.)

ಚಿಕಿತ್ಸೆಯ ಸಲಕರಣೆಗಳು ಒಟ್ಟು ೧೫೫. ಅವುಗಳು ಯಂತ್ರಗಳು ಮತ್ತು ಶಸ್ತ್ರಗಳು ಎಂದು ಎರಡು ವಿಧಾಗ. ಯಂತ್ರಗಳು ೧೦೫. ಅವುಗಳು ೬ ವಿಧ: ಅಂದರೆ ೨೪ ವಿಧ ಸ್ವಸ್ತಿಕಗಳು, pincers, forcep ಮುಂತಾದವು. ೨ವಿಧ ಸಂದಶಗಳು tongs, ೨ ವಿಧ ತಾಳಗಳು, ೨೦ ವಿಧ ನಾಡಿಗಳು, ೩೦ ವಿಧ ಶಲಾಕಗಳು, ೨೬ ವಿಧ ಡ್ರೆಸಿಂಗ್ ಬಟ್ಟೆ ದಾರ ಮುಂತಾದ ಉಪಯಂತ್ರಗಳು, ಇವು ಒಟ್ಟು ೧೦೪. ಇವೆಲ್ಲಕ್ಕಿಂತಲೂ ಅತಿಮುಖ್ಯವಾಗಿ ವೈದ್ಯನ ಕರಕಮಲ! ಶಸ್ತ್ರಗಳು ೨೦. ಪ್ರಬಲವಾದ ಆಪರೇಷನುಗಳಲ್ಲಿ ಪ್ರಜ್ಞೆಯನ್ನುತಪ್ಪಿಸಿ ಆಪರೇಷನ್ ಮುಗಿಸಿದನಂತರ ಜ್ಞಾನಬರುವಂತೆ ಮಾಡುತ್ತಿದ್ದರು. Cranial Surgery, ತಲೆಯಲ್ಲಿ ಶಸ್ತ್ರಚಿಕಿತ್ಸೆ ಎನ್ನುವದು ಈಗಿನವರೂ ಹೆ[illegible]ಪಡತಕ್ಕ ವಿಷಯ. ಈಗ್ಗೆ ಸರಿಯಾಗಿ ಸಾವಿರವರ್ಷಗಳ ಹಿಂದೆ ಮಾಳವದೇಶಾಧಿಪತಿಯಾದ ಭೋಜನಮಹಾರಾಜನು ತಾಳಲಾರದ ಕಪಾಲಶೂಲೆಯಿಂದ ಬಾಧಿತನಾಗಲು ಆಗ ವೈದ್ಯರು ಅವರಿಗೆ ನಡೆಸಿದ ಚಿಕಿತ್ಸೆಯನ್ನು ಭೋಜಚರಿತ್ರೆಯಲ್ಲಿ ಹೀಗೆ ರಮ್ಯವಾಗಿ ವಿವರಿಸಿದೆ: "ಕತಸಾ ತವಿ ರಾಜಾನಂ ಮೋಹಜೂರ್ಣೇನ ಮೋಹಯಿತ್ವಾ ಶಿರಃಕಪಾಲಮುದ್ಘಾಟ್ಯ ತತ್ಕ ರೋಟಿಕಾಪುಟೆ ಸ್ಥಿತಂ ಶಫರಕುಲಂಗೃಹೀತ್ವಾ ಕಸ್ಮಿಂಶ್ಚಿದ್ಬಾಜನೆ ನಿಕ್ಷಿಪ್ಯ ಸಂಧಾನಕರಣಾಯ ಕಪಾಲಂ ಯಥಾವದಾರಚಯ್ಯ ಸಂಜೀವಿನ್ಯಾಚತಂಜೀವಯಿತ್ವಾ ತಸ್ಮೈ ತದದರ್ಶಯತಾಂ", ಆ ವೈದ್ಯರು ಏಕಾಂತವಾದ ಕೊಠಡಿಯಲ್ಲಿ ದೊರೆಯನ್ನು ಮಲಗಿಸಿ ಮೋಹಚೂರ್ಣದಿಂದ ಪ್ರಜ್ಞೆತಪ್ಪಿಸಿ ಶಿರಃಕಪಾಲವನ್ನು ಶಸ್ತ್ರದಿಂದ ತೆರೆದು ಒಳಗೆ ಸೇರಿಕೊಂಡಿದ್ದ ಕೀಟವನ್ನು ತೆಗೆದು ಪಾತ್ರೆಯಲ್ಲಿ ಹಾಕಿ ಮಡಗಿ ಸಂಧಾನಕರಣಿಯಿಂದ ಕಪಾಲವನ್ನು ಪುನಃ ಕೂಡಿಸಿ ಸಂಜೀವಿನಿಯಿಂದ ಅವನಿಗೆ ಜ್ಞಾನಬರುವಂತೆ ಮಾಡಿ ಆ ಕೀಟವನ್ನು ಅವನಿಗೆ ತೋರಿಸಿದರು", ಎಂದು. Amputation ಅಥವಾ ಅಂಗಗಳನ್ನು ಕತ್ತರಿಸಿ ತೆಗೆಯಬೇಕಾದಾಗ ರೋಗಿಗೆ ಮತ್ತು ಬರುವಂತೆ ಮಾದಕ ದ್ರವ್ಯವನ್ನು ಕೊಟ್ಟು ಕೆಲಸವನ್ನು ನಡೆಸುತ್ತಿದ್ದರು.

ಸುಶ್ರುತದು ಕಣ್ಣಿನ ರೋಗಗಳು ೭೬ ಎಂದು ನಿಷ್ಕರ್ಷಿಸಿ ಅವುಗಳಲ್ಲಿ ೫೧ ಶಸ್ತ್ರ ಚಿಕಿತ್ಸಕಗಳೆಂದು ಹೇಳಿ ಅವುಗಳನ್ನೆಲ್ಲ ವಿವರಿಸಿದಾರೆ.

ಹೀಗೆ ಶಸ್ತ್ರಚಿಕಿತ್ಸೆಯು ಪೂರ್ವದ ಆಯುರ್ವೇದವೈದ್ಯದಲ್ಲಿ ಯಥೇಷ್ಟವಾಗಿ ವೃದ್ಧಿಹೊಂದಿತ್ತೆಂದೂ ಅದರಿಂದ ಈ ದೇಶದ ಯೋಗಕ್ಷೇಮಕ್ಕೆ ಸಾಧಕವಾಗುತ್ತಿತ್ತಲ್ಲದೆ ಮಧ್ಯಏಷ್ಯಾ, ದಕ್ಷಿಣಯೂರೋಪ್ ದೇಶಗಳ ಜನರೂ ಉಪಕಾರವನ್ನು ಹೊಂದುತ್ತಿದ್ದರೆಂದೂ ಗೊತ್ತಾಗುತ್ತದೆ. ಆಗ ಶಸ್ತ್ರಚಿಕಿತ್ಸೆಯು ಎಷ್ಟು ಅಭಿವೃದ್ಧಿಹೊಂದಿತ್ತೆನ್ನುವದನ್ನು ವಿಶದವಾಗಿ ಪರಿಶೀಲಿಸಿ ತಿಳಿಯುವದು ಈಗಿನವರ ಕರ್ತವ್ಯ.

II

ನಮಗೆ ಇಂಗ್ಲೀಷ್ ವಿದ್ಯಾಭ್ಯಾಸವು ಬಂಬಾಗಿನಿಂದ ನಾವೆಲ್ಲರೂ ನಮ್ಮ ಪೂರ್ವದ ಮಹನೀ[illegible]ರು ಎಂಥೆಂಥಾ ಶಾಸ್ತ್ರಗಳನ್ನು ರಚಿಸಿ ನಮ್ಮ ಕೃತಜ್ಞತೆಗೆ ಎಷ್ಟುಮಟ್ಟಿಗೆ ಪಾತ್ರರಾಗಿದ್ದಾರೆನ್ನುವದನ್ನು ಮರೆತುಬಿಟ್ಟಿದ್ದೇವೆ. ನಮಗೆ ಪಾಶ್ಚಾತ್ಯರು ಈಚೀಚೆಗೆ ಕಲ್ಪಿಸಿಕೊಂಡಿರುವ ಶಾಸ್ತ್ರಗಳೇ ಶಾಸ್ತ್ರಗಳಾಗಿವೆಯೇ ವಿನಾ, ನಮ್ಮ ನಾಲ್ಕು ವೇದಗಳು ಅಷ್ಟಾದಶ ಪುರಾಣಗಳು ೬೪ ಶಾಸ್ತ್ರಗಳು ಇವುಗಳಲ್ಲಿ ಅಡಗಿರುವ ತತ್ವಗಳು ಎಷ್ಟು ಆಮೋಘವಾದವು ಎನ್ನುವದನ್ನು ತಿಳಿದುಕೊಳ್ಳದೆ ಕರ್ತವ್ಯಭ್ರಷ್ಟರಾಗಿದೇವೆ. ಹೀಗೆ ನಾವು ಕೈಬಿಟ್ಟಿರುವ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ನಮ್ಮಗಳ ಆರೋಗ್ಯಭಾಗ್ಯಕ್ಕೆ ಸಾಧಕವಾದ ಆಯುರ್ವೇದವೊಂದು. ನಾವು ಇದರ ಗಂಧವನ್ನೇ ಬಿಟ್ಟು L.M.P. M.B.C.M. ಗಳ ವೈದ್ಯವೇ ವೈದ್ಯವೆಂಬ ಮೂಢಭಕ್ತಿಯಿಂದ ಪಾವುಗಳ ಮತ್ತು ಆಸ್ಪತ್ರೆಗಳ ಬಾಗಿಲುಗಳಲ್ಲಿ ನರಳುತ್ತೇವೆ.

ಆಯುರ್ವೇದವನ್ನು ಸಮುದ್ರಮಥನಕಾಲದಲ್ಲಿ ಧನ್ವಂತರಿಯು ಲೋಕೋಪಕಾರಾರ್ಥವಾಗಿ ತಂದನೆಂದು ಹೇಳಿದೆ. ಅಲೋಪಥಿಯು ಸಮುದ್ರಮಥನದಿಂದ ಬಂದದ್ದಲ್ಲ: ಅದು ಈಚೆಗೆ ಯೂರೋಪಿನ ನಿವಾಸಿಗಳಿಗೆ ಅವರ ಭೂಗುಣ ವಾಯುಗುಣ ಆಹಾರವ್ಯವಹಾರಗಳಿಂದ ಬರುವ ರೋಗಗಳಿಗೆ ಅಲ್ಲಿನ ಸಸ್ಯಾದಿಗಳ ಮೂಲಕ ಚಿಕಿತ್ಸೆ ಮಾಡುವ ವಿಧಾನ.

ಭರತಖಂಡದ ಸ್ಥಿತಿಗತಿಗಳಿಂದ ಇಲ್ಲಿನ ನಿವಾಸಿಗಳಿಗೆ ಬರುವ ರೋಗಗಳಿಗೆ ಯೂರೋಪ್ ಅಮೆರಿಕಗಳಲ್ಲಿ ಔಷಧಿಗಳನ್ನು ಹುಡುಕಿ ಚಿಕಿತ್ಸೆಮಾಡುತ್ತೇನೆನ್ನುವದು ನಂಜನಗೂಡು ವರನಿಗೆ ಊರ್ಜಂಟ್ ನಾನಿನಿಂದ ಹೆಣ್ಣನ್ನು ತಂದು ಮದುವೆಮಾಡುತ್ತೇನನ್ನುವಂತೆ ಆಭಾಸವೆನ್ನುವದು ಬದ್ಧಿಯಿರುವ ಯಾವ ಮನುಷ್ಯನಿಗೂ ಹೊಳೆಯದಿರಲಾರದು.

ನಮ್ಮ ದೇಹವೂ ದೈವಸೃಷ್ಟಿಯು ಇತರ ಪ್ರಾಣಿಗಳ ದೇಹದಂತೆಯೆ ಎಂಬುದನ್ನು ನಾವು ಮರೆತಿದ್ದೇವೆ. ನಮ್ಮ ಕಾಡುಗಳಲ್ಲಿರುವ ನಾನಾ ವಿಧವಾದ ಮೃಗಗಳು, ಆನೆ, ಹುಲಿ, ತೋಳ, ಜಿಂಕೆ, ಕೋಣ ಮುಂತಾದುವೆಲ್ಲವೂ ರೋಗಒಂದರೆ ಅಥವಾ ಗಾಯಗಳಾದರೆ ಅಲ್ಲಲ್ಲೇ ಸಿಕ್ಕುವ ನಾರು ಬೇರುಗಳಿಂದ ಗುಣಮಾಡಿಕೊಳ್ಳುತ್ತವೆಯೆ ಹೊರತು ಅಮೇರಿಕದ ಹುಲಿ ಕರಡಿಗಳಿಗೆ ತಂತಿಕೊಟ್ಟು, ಔಷಧಿಗಳನ್ನು ತರಿಸಿ ಗುಣಮಾಡಿಕೊಳ್ಳುವದಿಲ್ಲ. ಆ ಮೇಲ್ಪಂಕ್ತಿಯನ್ನು ನಾವು ಈಚೆಗೆ ಬಿಟ್ಟುಬಿಟ್ಟಿದ್ದೇವೆ. ನಮಗೆ ಖಾಯಿಲೆ ಬರುವದು ದುರಾಹಾರ, ಕೆಟ್ಟ ಗಾಳಿ ಮಳೆಗಳು, ದೇಹವನ್ನು ಅಧಿಕವಾಗಿ ದಣಿಸುವದು, ಮತ್ತು ಅಂಗಗಳು ಗಳಿತವಾಗಿ ಅಶಕ್ತತೆ, ಇವುಗಳಿಂದ. ಇವೆಲ್ಲವೂ ಇಲ್ಲಿನ ನಮ್ಮ ಸುತ್ತಮುತ್ತಲಿನ ಕಾರಣಗಳೆ ಹೊರತು ವಿದೇಶೀಯ ಕಾರಣಗಳಲ್ಲ. ಇವುಗಳ ಚಿಕಿತ್ಸೆಗಳೂ ನಮ್ಮ ಸುತ್ತಮುತ್ತಲಿನ ತೋಟಗಳಲ್ಲಿಯೂ ಕಾಡ ಗಳಲ್ಲಿಯೂ ಬೆಟ್ಟಗುಡ್ಡಗಳಲ್ಲಿಯೂ ದೈವಾನುಗ್ರಹದಿಂದ ಯಥೇಷ್ಟವಾಗಿ ಸಿಕ್ಕುತ್ತವೆ.

ಈ ವಿಚಾರದಲ್ಲಿ ರಾಮಾಯಣದಲ್ಲಿರುವ ದೃಷ್ಟಾಂತವು ನಮ್ಮ ಗಳಿಗೆ ಜ್ಞಾಪಕಕ್ಕೆ ಬರಬಹುದು. ಇಂದ್ರಜಿತ್ತಿನ ಬ್ರಹ್ಮಾಸ್ತ್ರದಿಂದ ವಾನರ ಸೈನ್ಯವೂ ರಾಮಲಕ್ಷ್ಮಣರೂ ಪ್ರಜ್ಞೆತಪ್ಪಿ ಮಲಗಿರುವಾಗ ಜಾಂಬವಂತನು ಧೈರ್ಯಗೆಡದೆ ಹನುಮಂತನನ್ನು ಕರೆದು:—

"ಅಗಚ್ಛ ಹರಿಶಾರ್ದೂಲ ವಾನರಾಂಸ್ತ್ರಾತುಮರ್ಹಸಿ ।
ನಾನ್ಯೋ ವಿಕ್ರಮಪರ್ಯಾಪ್ತ ಸ್ತ್ವಮೇಷಾಂ ಪರಮಸ್ಸಖಾ ॥
ತ್ವತ್ಪರಾಕ್ರಮಕಾಲೋಯಂ ನಾನ್ಯಂ ಪಶ್ಯಾಮಿಕಂಚನ ।
ಋಕ್ಷವಾನರವೀರಾಣಾಮನೀಕಾನಿ ಪ್ರಹರ್ಷಯ ॥

(ಮುಂದುವರಿಯುವುದು.)

IN THE MATTER OF THE COMPANIES' ACT, 1956.

and

IN THE MATTER OF THE MANDAYAM CORPORATION, Ltd.

(Formerly Mandayam Banking Company, Limited)
Chamaraja Road, Mysore 4.

Notice is hereby given pursuant to Section 485 of the Act, that the Members of the above Company have at an Extraordinary General Meeting held on 15-6-1964 resolved to go into "Members' Voluntary Liquidation", and appointed Sri G. Srinivasa Josyer, M.A., B.Ed, as Liquidator.

Mysore,
Dated 15th June 1964.

G. Srinivasa Josyer,
Liquidator.

MEMBERS' VOLUNTARY WINDING-UP.

Notice of Appointment of Liquidator Pursuant to Section 516.

Name of Company :	THE MANDAYAM CORPORATION, Ltd.
Nature of Business :	Non-Banking, General.
Address of Registered Office :	K I. 1087. Krishnaraja Mohalla, Mysore-4.
Name and Address of Liquidator :	G. Srinivasa Josyer, M.A., B.Ed., K I. 1087, Krishnaraja Mohalla, Mysore-4.
Date of Appointment :	15th June, 1964.
By whom appointed :	Extraordinay General Meeting of Members.

Mysore,
15-6-1964.

G. Srinivasa Josyer.
Liquidator.

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ವಿ॥ ರಾ॥ ಜಿ. ಆರ್. ಜೋಶ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾ ಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಪುನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ವಿ॥ ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu:

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

"ವ್ಯಾಪಾರ"

ಶ್ರೀಮದ್ಯುವರಾಜರು:

"It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population."

ವಿ॥ ರಾ॥ ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು.
ಎಂ.ಎ, ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

ನವಜೀವನ:

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆನಂರೆ ಇದೊಂದೇ. ಮೊನಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦-೭೫

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಸಹಿತವಾಗಿ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ವಿ॥ ಜಿ. ಆರ್. ಜೋಶ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದವನೆ ಮಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೨೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

**ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
ಅವತಾರಕಾಂಡ**

ಎಂಬ ಆಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ
ಭಗವಂತನ ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,

ಬೆಲೆ ರೂ. 10-00.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

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THE RATIONALIST

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RS. 15—00

HOW MUCH TIME DO YOU WASTE?

Life is just a waste, say some. Well it can be if you waste too much of that primary ingredient, time.

Here's a fascinating new quiz based on careful mathematical calculations of the actual total amounts of time sliced out of an average life-time of 60 years by various everyday activities. Check and see whether you're wasting too much of your life by spending too long on such things.

Note: The periods quoted in brackets are the average totals spent in each activity over a life-time. Some activities, of course, overlap.

1. SLEEP (20 years): Do you honestly need quite as much sleep as you like to make out:

(a) certainly?
(b) perhaps not?
(c) not really?

2. WORK (14 years): Can you truthfully say that you spend over-much time on trifling aspects of work you pretend have to be done in the traditional way, instead of seeking always to concentrate most of your time on the essentials;

(a) afraid so?
(b) may be but have never thought of it?
(c) never?

3. AMUSEMENTS, from childhood play and school games to the time spent watching films, theatre, TV. playing cards, etc, (8 years): Could you now spend less time on amusements and entertainment, devoting it to something more fruitful, but still enjoy life to the full:

(a) not sure?
(b) yes?
(c) no?

4. EATING (6 years) and Drinking (2 years): Do you regularly devote a lot of time to these two purely out of habit when perhaps your need of food or drink is minimal, thereby possibly overindulging yourself:

(a) definitely not?
(b) yes?
(c) just now and again only?

5. TOILET, including dressing, bathing, washing, shaving, having hair cut or attended to. (5 years): Could you severely reduce this one without being either less attractive or miserable:

(a) would like to?
(b) most probably?
(c) no?

6. TRAVELLING, including as well as holiday or business travel, daily journeys to and from work or shops, up and down stairs, in and out of rooms. (5 years): How often do you stop still and consider: 'Is my journey really necessary?':

(a) never?
(b) only when feeling tired?
(c) only rarely?

7. CONVERSATION (5 years—women, 4 years—men. On the telephone, 1 year): In your daily chatter, just how much is really worth saying—and hearing, do you consider:

(a) most of it?
(b) an average proportion?
(c) probably not very much really?

8. ILLNESS, including childhood ailments (3 years): How much of such time in your life, would you say frankly was the result of your own carelessness, over-indulgence, neglect or stupidity—perhaps in not seeing doctor earlier:

(a) a little?
(b) none whatever?
(c) more than you'd care to remember?

9. WAITING: yes, just waiting: (3 years): When you do have to wait, are you:

(a) always bored and impatient?

(b) calm and often occupied with something?

(c) usually on edge?

10. LOOKING IN THE MIRROR: (70 days—both sexes): Are you sufficiently vain to waste time on it:

(a) hope not?

(b) yes?

(c) can't be sure?

YOU SCORE

1.	(a) 8	(b) 6	(c) 4
2.	(a) 9	(b) 4	(c) 5
3.	(a) 5	(b) 8	(c) 3
4.	(a) 7	(b) 9	(c) 5
5.	(a) 8	(b) 6	(c) 5
6.	(a) 9	(b) 7	(c) 8
7.	(a) 4	(b) 6	(c) 8
8.	(a) 5	(b) 3	(c) 7
9.	(a) 8	(b) 6	(c) 9
10.	(a) 6	(b) 8	(c) 7

If, out of an impossibly perfect 100, you scored:

Over 80: You certainly are a terrible time-waster all along the line. But at least you're honest about it:

Between 60 and 80: this is the happy mean to aim for. Your wasted time is not excessive and you live on a nice balance between the use and the misuse of your time.

Under 60: You waste rather too much time without being aware of it, which is the worst category of all to be in! D. G.

ON STATE VISIT, BUT BULKY

"The "welcome" given to the Pentagon chief in Saigon looked much like a military operation. More than a thousand policemen armed with automatic weapons took up combat positions around the airfield where the plane carrying the U. S. Secretary of State for Defence, Robert McNamara, landed. Paratroopers scurried to and fro all along the motorcade's way to Saigon. Armoured cars bristling with guns patrolled the streets of South Vietnam's capital with a deafening roar, Helicopters hung low overhead!

Robert McNamara spent slightly more than a day in Saigon. But everyone who saw him over that brief period could not help noting that the Pentagon chief appeared unusually bulky. And another thing—usually a man of glib gesticulation, McNamara looked strangely constrained this time, and this did not escape the notice of the sharp-eyed reporters!

The explanation was furnished by the *New York Times* which informed its readers that the Pentagon Chief, "taking stock of the local situation in South Vietnam, wore a bullet-proof armoured vest under his ministerial uniform!"

Some travellers take a dinner jacket, and others, striped pyjamas along with them. And McNamara gave preference to an armoured vest during his trip to South Vietnam! Apparently things have gone wrong with the US Defence Secretary and he no longer relies now on his 15,000 "military advisers", or on supersonic planes and gas turbine helicopters and has to resort to medieval armour! Planes are all very good, but one bullet-proof vest under the jacket is worth a dozen planes up in the skies!"

Says a U.S.S.R. report of the American Defence Chief's visit to the trouble spot!

The Rationalist

ANIMALS AND BIRDS IN MYTHOLOGY

When the Aryans rose in India, the country was leafier than it is today. There were more woods and more grasslands, teaming with birds and animals. Since the migrants were a pastoral people, they lived very close to—almost in the midst of—wild life. And both fear and fascination made them study the ways of birds and beasts.

They must have marvelled at the strength of the elephant, the swiftness of the tiger, and the soaring flight of the eagle. The monkey, in spite of its pranks, must have struck them as strangely human. Then there were snakes and pythons, inspiring dread and reverential fear. And lovely creatures such as gazelles, peacocks and swans were numerous.

The ancients created myths to explain the origin of things and the phenomena of nature. So did the Aryans. They invented stories to explain how sparrows originated, why eagles and snakes are enemies, what brings rain and so on. Besides, they invented mythical creatures—gigantic birds and serpents, creatures that were half-man and half-beast, and demons and monsters.

The first sparrow was born as a result of double-dealing on the part of Vishwarupa, son of the divine artificer. Vishwakarma, Visawarupa had three heads, the Soma-drinker the Wine drinker and Food-eater. He posed as a friend of the gods but actually sided with the asuras. When Indra learnt this, he cut off Vishwarupa's heads. The Soma-drinker became a partridge, the Wine-drinker a sparrow, and the Food-eater a tittiri!

Some of the birds and animals, for one outstanding virtue or the other, came to be associated with the gods and goddesses. On the primeval waters Vishnu lies on the coils of the serpent Ananta, literally endless. But he flies on the back of Garuda, a huge eagle. Nandi a bull, is the vehicle of Shiva, while his consort Durga rides a tiger. Kartikeya goes about on a peacock. And Saraswathi, the goddess of learning, floats on the waters on a swan.

Iravata is the elephant of Indra, the god of rain. This fine, milk-white creature was produced when the gods and the demons churned the ocean for nectar. The elephant's name is derived from the word Iravat, meaning produced from water.

Curiously enough, a lowly creature is also associated with a Deity. A mouse is the vehicle of the auspicious Ganesh. But it must be a giant-sized rodent that carried the elephant-headed god!

The elephant frequently figures in Indian architecture. Sometimes columns are built carved in the shape of elephants to prop a roof. More often, brackets are carved in the form of the elephant-head This idea is derived from Hindu mythology. According to one myth Diggajas, eight elephant couples, support the eight directions. Only a mighty creature like the elephant could shoulder such a task.

The enmity between eagles and snakes is explained in this way. Vinata, mother of Garuda, and Kadru, mother of serpents, were co-wives of Kashyap. Once they had an argument and betted that the lost would be the other's slave. Vinata lost and the serpents imprisoned her. Garuda begged his half-brothers to set his mother

free, but the serpents would do it only if Garuda gave them the moon in return. And thus Garuda became their sworn enemy.

Serpents, according to Hindu myths, are dwellers of Nagaloka, a part of Patala, the nether world. It is a gloomy region. However, it is lit by the jewels the nagas wear in their hoods. Some of the serpents have seven or even more heads each.

Ananta or Sesha is a sacred serpent. Besides forming the couch and canopy for Vishnu, he supports the world on one of his thousand heads. Vasuki, whom Shiva wears about his neck, is also sacred. But Kaliya, the five-headed naga that dwelt in the Yamuna, was evil; he was subdued by Krishna in his boy-hood.

For the Hindus snakes have a symbolic significance, too. Since they slough every year, they are believed to renew their youth and are thus immortal. A snake eating its own tail is a symbol of eternity.

Several birds and animals in Hindu mythology have human traits and features. In his fourth incarnation, Vishnu appeared as Narasimha, man-lion. Even Garuda is sometimes represented as half-man and half-bird. And Shiva's bull can assume human form at will

One of the most memorable characters in the "Ramayana" is Hanuman, a man-like monkey. He had prodigious strength. With his mace he killed many a demon. He harassed Ravana by setting fire to many of his forts and palaces.

The mighty Hanuman calls to mind the Greek hero Hercules. The resemblance is, however, not deep. Hercules is self-willed and subject to fits of temper. Hanuman, on the other hand, is unflinchingly loyal to his master, Rama. In fact, he is the very symbol of selfless devotion.

Among the wholly mythical animals, apart from some of the serpents, in Hindu mythology is Surabhi or Kamadhenu, the cow of plenty. She was the first to rise when the gods and the demons churned the ocean. She is the eternal fountain of milk and butter. What is more, she grants all desires!

D. G.

INDIA'S UNITY

"It is reported that a European Divisional Commissioner who went to Haridwar during the Kumbha Mela a few years ago was greatly astonished at the gathering of millions of people hailing from all parts of India at the mela. He expressed his astonishment to a top-ranking Accounts Officer with whom he was staying at the latter's saloon thus: "You Indians are a wonderfully united nation. Millions of Indians rush in a body to visit the Kumbha Mela on getting a notice of 2 or 3 words in the almanacs! For getting a gathering of one tenth the size in our country, we have to spend a huge amount of money on publicity expenses alone. But you do not spend anything for publicity—the response is spontaneous.'!

It is gratifying to find that a European I.C.S. officer had the intelligence to note what many of our top-ranking leaders fail to understand. They take pleasure in vilifying the caste system as the cause of all sorts of evil culminating in disunity amongst the people. They do not understand that unity is an action of heart and based on religion.

By the by, if the Divisional Commissioner had observed the functions at the mela a little more deeply he would have found that people from the north, south, east and west were performing the religious rites in the same way with the same Mantras—all four directions of the compass converge to the same point.

Can there be any greater instance of unity in any nation?"

N. C. Das Gupta, M.A., LL.B., Secretary, Akhil Bharateeya Samskrita Rashtra Bhasha Sammelan, writes in "Truth," Calcutta.

ಆಯುರ್ವೇದ

ಜಿ. ಆರ್. ಜೋಸ್ಯರ್.

(Continued from last issue.)

ವಿಶಲ್ಯೌ ಕುರುಚಾಸ್ಯೇತೌ ಸಾದಿತೌ ರಾಮಲಕ್ಷ್ಮಣೌ।
ಗತ್ವಾ ಪರಮಮಧ್ವಾನ ಮುಪರ್ಯುಪರಿಸಾಗರಂ ॥
ಹಿಮವಂತಂ ನಗಶ್ರೇಷ್ಠಂ ಹನುರ್ಮ ಗಂತುಮರ್ಹಸಿ।
ತತಃಕಾಂಚನಮತ್ಯುಚ್ಚ ಮೃಷಭಂ ಪರ್ವತೋಪಮಂ ॥
ಕೈಲಾಸ ಶಿಖರಂ ತತ್ರ ದ್ರಕ್ಷ್ಯಸ್ಯರಿನಿಷೂದನ।
ತಯೋಶ್ಶಿಖರಯೋರ್ಮಧ್ಯೆ ಪ್ರದೀಪ್ತ ಮತುಲಪ್ರಭಂ ॥
ಸರ್ವೌಷಧಿಮಯಂವೀರ ದ್ರಕ್ಷ್ಯಸ್ಯೋಷಧಿಪರ್ವತಂ।
ತಸ್ಯ ವಾನರಶಾರ್ದೂಲ ಚತಸ್ರೋಮೂರ್ಧ್ನಿ ಸಂಭವಾಃ ॥
ದ್ರಕ್ಷ್ಯಸ್ಯೋಷಧಯೋದೀಪ್ತಾ ದೀಪಯಂತೋದಿಶೋದಶ।
ಮೃತಸಂಜೀವನೀಂಚೈವ ವಿಶಲ್ಯಕರಣೀಮಪಿ ॥
ಸೌವರ್ಣಕರಣೀಂಚೈವ ಸಂಧಾನಕರಣೀಂತಥಾ।
ತಾಸ್ಸರ್ವಾ ಹನುಮಾ ಗೃಹ್ಯ ಕ್ಷಿಪ್ರಮಾಗಂತು ಮರ್ಹಸಿ ॥"

ಎಂದು ಹೇಳಲು ಹನುಮಂತನು ಅದರಂತೆ ಹಿಮವತ್ಪರ್ವತಕ್ಕೆ ಹೋಗಿ ಓಷಧಿ ಶಿಖರವನ್ನು ಯುದ್ಧರಂಗಕ್ಕೆ ತರಲು

"ತಾವಪ್ಯುಭೌ ಮಾನುಷರಾಜಪುತ್ರೌ ತಂ ಗಂಧಮಾ
ಘ್ರಾಯ ಮುಹೌಷಧೀನಾಂ।
ಬಭೂವತುಸ್ತತ್ರ ತದಾವಿಶಲ್ಯೌ ವೃಕ್ಷಸ್ಥರನ್ಯೇಚ ಹರಿ
ಪ್ರವೀರಾಃ।
ಗಂಧೇನತಾಸಾಂಪ್ರವರೌಷಧೀನಾಂ ಸುಪ್ತಾನಿಶಾಂತೇ
ಷ್ವಿವಸಂಪ್ರಬುದ್ಧಾಃ ॥

ಅಸ್ತ್ರಹತರೂ ಶಸ್ತ್ರಹತರೂ ಎಲ್ಲರೂ ಎದ್ದುಕುಳಿತರೆಂದು ಹೇಳಿದೆ. ಇದು ವಾಲ್ಮೀಕಿಯ ಉತ್ಪ್ರೇಕ್ಷೆಯೆಂದೂ ನಿರಾಧಾರವೆಂದೂ ನಾವು ತಿಳಿದುಕೊಂಡರೆ ಅದು ನಮ್ಮ ದೌರ್ಭಾಗ್ಯ!

ಈ ಭರತಖಂಡದಲ್ಲಿ ಸಾವಿರಾರು ವರ್ಷಗಳಿಂದ ಪ್ರತಿ ಶತಮಾನದಲ್ಲಿಯೂ ೫೦-೬೦ ಕೋಟಿ ಜನರು ಆಯುರ್ವೇದ ಚಿಕಿತ್ಸೆಯಿಂದ ದೇಹಾರೋಗ್ಯವನ್ನು ಕಾಪಾಡಿಕೊಂಡು ಬಂದಿದಾರೆ. ದಶರಥ, ಯಯಾತಿ, ಸಗರ, ನಹುಷ, ದುಷ್ಯಂತ, ಮನು, ವಿಕ್ರಮ, ಭೋಜ ಮುಂತಾದ ಚಕ್ರವರ್ತಿಗಳೂ, ವ್ಯಾಸ, ವಸಿಷ್ಠ, ವಾಲ್ಮೀಕಿ ಗೌತಮ, ಕಪಿಲ, ಯಾಜ್ಞವಲ್ಕ್ಯ ಮುಂತಾದ ಮಹರ್ಷಿಗಳೂ, ಅಶ್ವತ್ಥಾಮ, ಪರಶುರಾಮ, ಕರ್ಣ, ಅರ್ಜುನ, ಪೃಥ್ವೀರಾಜ ಶಿವಾಜಿ, ರಣಜಿತಸಿಂಹ, ಮುಂತಾದ ಮಹಾವೀರರೂ, ಕಾಳಿದಾಸ, ಭವಭೂತಿ, ಬಾಣ, ಭರ್ತೃಹರಿ ಮುಂತಾದ ಕವಿವರೇಣ್ಯರೂ, ಆರ್ಯಭಟ್ಟ, ಪಾಣಿನಿ, ವರಹಮಿಹಿರ, ಚಾಣಕ್ಯ, ಚರಕ, ಧನ್ವಂತರಿ ಮುಂತಾದ ಶಾಸ್ತ್ರನಿರ್ಮಾತರೂ ತಮ್ಮ ದಿವ್ಯ ದೇಹಗಳನ್ನು ಆಯುರ್ವೇದದ ಔಷಧಿಗಳ ಮೂಲಕ ಪೋಷಿಸಿಕೊಂಡಿದ್ದರಲ್ಲದೆ, ಬರೋಸ್‌ವೆಲ್ಕಂ ಸ್ಮಿತ್‌ಸ್ಯಾನಿಸ್ಟ್ರೀಟರ ಔಷಧಿಗಳಿಂದಾಗಲಿ ಪೆನಿಸಿಲಿನ್ ಇಂಜಕ್ಷನುಗಳಿಂದಾಗಲಿ ಅಲ್ಲ.

ಹಾಗೆಯೆ ಮಹಾಮಹಿಮರಾದ ಸೀತೆ, ಸಾವಿತ್ರಿ, ಲೋಪಾಮುದ್ರೆ, ಅನಸೂಯೆ ಗಾಂಧಾರಿ, ದ್ರೌಪದಿ, ದಮಯಂತಿ, ಮೈತ್ರೇಯಿ, ಲೀಲಾವತಿ, ಭಲ್ಲಾಬಾಯಿ, ಪದ್ಮಿನಿ ಚಾಂದಬೀಬಿ ಮುಂತಾದ ಸೌಂದರ್ಯ ಚಾತುರ್ಯ ಸ್ಥೈರ್ಯಗಳಿಂದ ಶೋಭಿಸುತ್ತಿದ್ದ ರಮಣೀಮಣಿಯರೂ ಮೆಟರ್ನಿಟಿ ಹೋಂ ಮತ್ತು ಟ್ಯೂಬರ್ಕ್ಯುಲಾಸಿಸ್ ಆಸ್ಪಿಟಲ್ಲುಗಳ ಸಂಬಂಧವಿಲ್ಲದೆ ಆಯುರ್ವೇದದ ಸಹಾಯದಿಂದಲೆ ದೇಹಗಳನ್ನು ಧರಿಸಿದ್ದರು.

ಕಾರ್ಯತಃ ಇಷ್ಟು ಸಮರ್ಥವಾದ ಆಯುರ್ವೇದವು ನಿರ್ದುಷ್ಟವೂ ನಿಸ್ಸಲ್ಯವೂ ಪ್ರಶಸ್ತವೂ ಆದ ಶಾಸ್ತ್ರವೆಂದು ನಾವುಗಳು ಹೇಳಿದರೆ ಅದು "ಹೆತ್ತವರಿಗೆ ಹೆಗ್ಗಣವುದ್ದು" ಎಂಬಂತೆ ನಮ್ಮ ಸ್ವಾಭಿಮಾನದಿಂದಲ್ಲ, ನಿಜವಾಗಿಯೂ ಯಥಾರ್ಥವೆನ್ನಿಸದು ಅನೇಕ ಪಾಶ್ಚಾತ್ಯವಿದ್ವದ್ವರೇಣ್ಯರ ಮಾತುಗಳಿಂದ ತಿಳಿಯಬರುತ್ತದೆ.

ಪ್ರೊಫೆಸರ್ ಹೊರೇಸ್ ಹೇಮ್ ವಿಲ್ಸ್ ಎಂಬ ಪಾಶ್ಚಾತ್ಯ ಪಂಡಿತೋತ್ತಮರು ಹೀಗೆಂದು ಹೇಳುತ್ತಾರೆ:

"The ancient Hindus attained as thorough a proficiency in medicine and surgery," "as any people whose acquisitions are recorded. This might be expected, because their patient attention and natural shrewdness would render them excellent observers, while the extent and fertility of their native country would furnish them with valuable drugs and medicaments. Their diagnosis is said, in consequence, to define and distinguish symptoms with great accuracy, and their *Materia Medica is most voluminous.*"

ಅಂದರೆ "ಪುರಾತನ ಹಿಂದುಗಳು ವೈದ್ಯಚಿಕಿತ್ಸೆ ಶಸ್ತ್ರಚಿಕಿತ್ಸೆ ಎರಡರಲ್ಲೂ ಇತರ ಯಾವ ಜನಾಂಗಕ್ಕೂ ಕಡಮೆಯಿಲ್ಲವೆಂಬಂತೆ ಉತ್ತೀರ್ಣರಾಗಿದ್ದರು. ಇದೇನಾಶ್ಚರ್ಯವಲ್ಲ. ಅವರ ಶಾಂತಚಿತ್ತತೆಯೂ ಬುದ್ಧಿಶಕ್ತಿಯೂ ಸಾಟ್ಟು ಅವರ ದೇಶದಲ್ಲಿ ದೊರೆಯುತಕ್ಕ ಮೂಲಿಕಾ ಸಮೃದ್ಧಿಯೂ ಇವೆಲ್ಲವೂ ಅವರ ಮೇಲ್ಮೆಗೆ ಸಹಾಯಕಗಳಾಗಿದ್ದವು", ಎಂದು ಹೇಳಿದಾರೆ.

ಇನ್ನೊಬ್ಬ ಘನವಿದ್ವಾಂಸರು, ಸರ್ ವಿಲಿಯಂ ಹಂಟರ್—

"Indian medicine dealt with the whole area of the science. It described the structure of the body, its organs, ligaments, muscles, vessels and tissues The Materia Medica of the Hindu embraces a vast collection of drugs belonging to the mineral, vegetable and animal kingdoms, many of which have now been adopted by European physicians. Their pharmacy contained ingenious processes of preparation, with elaborate directions for the administration and classification of medicines. Much attention was devoted to hygiene, regimen of the body, and diet."

(ಮುಂದುವರಿಯುವುದು.)

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RS. 15—00

CROWN JEWELS

For all State guests to Iran, a visit to the Iranian National Bank vaults to see the Crown Jewels and other treasures of the Shah is a must in the agenda.

These precious heirlooms are now kept in two places. The Crown Jewel collection including the Nadir Shaw Throne is kept in the same vaults, and the replica of the Peacock Throne and other treasures are kept in the Gulestan Palace nearby.

Among these treasures valued at fifty crores of rupees are thousands of diamonds, rubies and emeralds bursting out of the trays, and bunches of pearls that overflow from their ornamental chests like 'so many pounds of spaghetti'.

Priceless among them are the diamond-encircled emerald said to be the largest in the world, and the 188-carat diamond Darya-i-Noor (meaning Ocean of Light), a sister stone to the famous Kohinoor diamond.

There are four exquisite Crowns in the collection. Of these, the costliest is the Pahlevi Crown of diamonds, emeralds, sapphires and pearls made for the Coronation of the last Shah in 1926. The Coronation regalia includes a pearl embroidered robe, a yard long sabre completely covered with diamonds, a gold belt with an egg-size emerald buckle and a solid gold sceptre, the size of a baseball bat!

The other crowns are the Crown of Agha Mohammad Shah of the 18th century, a pearl-bedecked crown of Fathe Ali Shah, with an aigrette of diamonds, and a tiara of Shah Nasr-ed-din, manufactured in Paris.

But the costliest item in the collection is a two-foot diameter globe with contours of the continents picked out in precious stones and mounted on a gem-studded stand. This globe consisting of 51,366 gems and weighing 3,656,4 grams, (nearly seven pounds) was made for Shah Nasr-ed-din in the last century out of his loose jewels at a cost of forty lakhs of rupees, exclusive of the jewels placed by himself. With the jewels, it is now valued at two crores and forty lakhs of rupees.

The sea is composed of emeralds, England and France of diamonds, Iron of turquoises (its own national gem), India of amethysts and Africa of rubies.

The diamond that marks Teheran, the capital of Iran was found upon the body of Ashraf, the last Afghan king by a Baluch, who presented it to Shah Tahmasp II. The mountain Demavend is marked by a ruby, which was torn from Shah Rukh, an imposter, by Emperor Agha Mohammad Shah in the 18th century.

In the same vault is the famous Nadir Shah's Throne kept in a glass case. It was on this throne, with its upholstery of diamonds and emeralds, that the present Shah's father sat for his coronation in 1926.

Near the Iranian National bank is the Gulestan Palace, now a museum. This palace was built in early 19th century during the reign of Fathe All Shah (1797 to 1834). It is decorated in a highly ornate manner and contains a heterogenous collection of pictures, carpets and objects d'art of various kinds, some of which are of great value and beauty. The Shah's library which is in the same palace, is reported to contain manuscripts of inestimable value.

The most valuable item in this palace is the Peacock Throne. Incidentally it must be mentioned that controversy exists as to whether either of the thrones in Iranian treasury is the real Peacock Throne. The Peacock Throne in the Gulestan Palace is said to be a replica of the original

Peacock Throne brought by Nadir Shah from India in 1739.

Its structure is overlaid with a plating of gold, enamelled and encrusted with precious stones, chiefly rubies and emeralds. The platform is on seven legs and has two steps decorated with salamanders. A bulustrade containing inscriptions runs around, and on the back is fixed a circular star of diamonds. On either side of the star are two bejewelled birds, perched on the edges of the back frames and facing each other. It has no canopy and no peacock.

In the glass cases in the Gulestan Palace are swords of Timur, Shah Ishmael, and Agha Mahomed Shah, the enamelled arms of Sefavid Kings and a coat of mail worn by Emperor Shah Abbas.

Among other priceless items are famous Gobilin tapestries given by Emperor Louis Philippe of France to the Shah of Iran in the 18th century.

The museum contains a number of immense porcelain vases, beautiful Sevres, Dresden and Worcester vases presented by the crowned heads of Europe. The two costly tables include two malachhite tables presented by the Czar of Russia to Shah Nazr-ed-din and armchairs covered with a plating of real gold. There are also hand painted dinner and desert services of Sevres porcelain.

Side by side with these treasures of foreign make are kept old Iranian porcelain goods. Ancient theodolites and astronomical instruments used by Iranian scientists of yore are other unique items in the museum.

A few years ago, when the Shah married Soraya Esfandiaris, the daughter of one of the most powerful nobles of Iran, he gave the new queen two and half crores of rupees worth of jewels.

The wedding gown by Dior, the famous dress designer of Paris, comprised of thirty yards of silver lace, six thousand diamonds, one and half lakhs of sequins and twenty thousand white feathers. The British King and Queen sent Georgian silver candlebra, the King of Saudi Arabia gave a honey-coloured sapphire necklace, Stalin gave a black, diamond-studded writing table and the finest sable coat from Russia, and the Anglo Iranian Oil Company gave half a million pounds sterling as wedding gifts!

Unfortunately in 1960, Queen Soraya and the Shah were divorced. When she left, she took with her 82 suitcases filled with 200 dresses, and one crore and thirty lakhs of rupees worth of jewels!

When he ascended the throne, the Shah had more than forty crores of rupees worth of Crown lands measuring over two thousand villages. In the past few years, in order to ensure equitable distribution of wealth, the Shah has distributed his royal estates to peasants and recently a law was enacted, keeping a ceiling of one village per landowners.

But these progressive steps have not eased the position of the Shah, who is now endangered by political enemies ranging from the extreme right to the extreme left. The communists are afraid that the reforms originated by the Shah will take the wind out of their hue and cry that Iran is ruled by a capitalist despot, and the rightist landowners are afraid that their days are numbered.

A decade earlier, the Shah had to flee to Rome in order to escape from the leftist government of Dr. Mossadegh. Later rightist leaders, favourable to the Shah, paved the way for a triumphant return of the ruler.

(Continued on page 6, column 2)

The Rationalist

"VEDANTA DESIKA"

In the luminous history of spiritualism in India, the immortal Vyshnavite Alwars form a long chapter like the Mississippi or the Volga. Unlike us, they were not tailor-made, barber-made, or cook-made men intent on allaying hunger and lust, but were purified souls, who sought God, saw God, and revelled in the sight. They were saints who stood out like beacon lights showing the path of salvation to their fellow-men. They exemplified the fact that while the search for God sanctified and ennobled men, the search for money brutalised them, as manifested before our eyes by Kairon and Bhave.

The spiritual light that streamed forth from them was treasured by great Ramanuja 900 years ago in a magnificent reservoir, whose channels, like a gigantic hydro-electric scheme, fertilised the hearts and illuminated the minds of mankind seeking salvation from the miseries of life. Saintly followers have kept his torch aflame after him.

Most brilliant among them was Venkatanatha, whose learning, intellect, and genius brought him acclaim as "Vedanta Desika", by which name he has been revered by ardent devotees for 7 centuries. He was a champion exponent of Ramanuja's philosophy, invincible debator, and dazzling poet. Withal, he was an embodiment of self-abnegation! Other great men of the day, venerable Vidyaranya, kingmaker and Vedic-commentator, were attracted to him, clashed with him, and deemed him a lovable foeman! In all fields he was always "One better". He did not seek to imitate; he sought to excel. When Krishnamishra's unique philosophical drama of 6 acts, "Prabodha Chandrodaya," was praised before him, overnight his burning genius produced the great drama, "Sankalpa-Suryodaya" in 12 acts! If Kalidasa wrote "Raghu-Vamsa" on Rama's Raghu race in 20 cantoes, he wrote "Yadavabhyudaya" on Krishna's Yadu race in 24 cantoes! To match Kalidasa's lovelorn lyric, "Megha-Sandesha", he wrote "Hamsa Sandesha" to depict Rama's pining for Seeta!

Poetry flowed from him like a flooding Niagara, and with a lion's roar. When he entered a Divine sanctum and was bewitched by the effulgence of the Deity, his heart would burst forth with sonorous hymns, before which Tagore's poems would look like a child's muling. "Paduka-Sahasra", "Daya-Shataka", "Varadaraja Panchashat", "Bhagavad-dhyana Sopana," and others, are on a par with great Shankara's own devotional hymns. As a poet he had the gusto of Bhavabhooti, and the grandeur of Milton. He composed poetry, not with tip of the tongue words, but with boulders as the Pharaohs built pyramids with 2 ton boulders!

As a man he was "Sarvatantra Swatantra", master unto himself in all ways. Like Socrates he was utterly poor, and gloried in his poverty. Premier Vidyaranya of Vijayanagar Empire, pained by that poverty, solicited him to go and adorn that Court and receive honours and affluence. Vedanta Desika's reply is sublime. He wrote back

ನಾಸ್ತಿ ಪಿತ್ರಾರ್ಜಿತಂಕಿಂಚಿತ್ ನಮಯಾಕಿಂಚಿದಾರ್ಜಿತಂ।
ಅಸ್ತಿಮೆಹಸ್ತಿಶೈಲಾಗ್ರೆ ವಸ್ತುಜೈತ್ರಾಮಹಂ ಧನಂ॥

"My father left me no property. I have earned nothing. All my patrimony is the Divine Lord on the top of Hastigiri!"

What a slap that is to people like affluent Dr. Kane who move mountains to wrest a paltry Rs. 2000 a year from Government!

Vedanta Desika was what Carlyle would call a "Hero" in life.

That life has been depicted in a fine champu biography in prose and verse styled "Acharya Champu", Written some 2 centuries ago it is just seeing light now in Sanskrit script through the loving efforts of Sri S. Anantachari of Delhi, who is an apt devotee of Vedanta Desika. The volume is well-got-up, low priced, and embellished with notes, illustrations, and tributes by scholars like Sris U. Veeraraghavachariar, D. Ramaswamy Iyengar, and Sri Anantachari himself. The book presents to North Indian readers an insight into the lofty, inspiring, and heroic life of Sri Vedanta Desika. As a religious leader he is equal to Chytanya and Vallabha. As a man of letters he can take rank among outstanding names in Sanskrit Literature. The book therefore is a valuable addition to Indian bibliography.

G. R. Josyer.
Editor.

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ASIA EUROPE

It is impossible to settle the border between Europe and Asia along purely anthropological, ethnographical or linguistic lines.

Naturally the languages and cultures of the peoples of Asia and Europe differ greatly and are quite original. There is, however, nothing like "Asian" languages or a single anthropological type of an "Asian" economy.

It is impossible to draw a line between Europe and Asia according to language or ethnographic characteristics. The Indo-European, Turkic, Mongolian and Finno-Ugric peoples have widely settled down in Asia and in Europe. At times they form separate closed communities, far away from the main areas where these peoples live: as for instance, the Hungarians in the centre of of Europe or the Turkic language peoples (the Chuvash, Tatars, and Bashkirs) and the Mongolian language peoples (the Kalmyks) in the Volga area, the Caspian lowlands and in Eastern Europe.

The division of geographical territories according to linguistic, anthropological and ethnographic basis is, moreover, unjustified because in the course of time these differences are to an ever greater degree being eliminated. For instance, such "Asian" peoples as the Kazakhs, Uzbeks, Tajiks, Turkmens and Kirghiz whose history and civilization were formed on an age-old Asian basis and on Asian territories, have today acquired numerous charcteristics which were previously typical of the European peoples. As a result of man's influence on nature Europe and Asia resemble each other to a greater degree even in landscape. For instance, it is very difficult today to determine whether the Caucuses belongs to Europe or Asia according to its landscape.

According to some scholars there is no Europe just as there is no Asia; there is only Eurasia and its division is artificial. This thesis is supported, among others, by Parker, the British geographer, in his article "Europe—How Far?" and Pierre Gouroud, a prominent French scientist, in his book "Asia".

But does this mean we should, in general, give up the initial concept of "Europe" and "Asia", the already established system of dividing the world into continents? It is practically impossible. The traditional nature of such historically-formed conceptions is so great, they are so strong in the minds of the people for already a number of millennia that they have become the property of the cultures of all the peoples of the world.

U.S.S.R. News Service.

ಆಯುರ್ವೇದ

ಜಿ. ಆರ್. ಜೋಸ್ಯರ್.

(Continued from last issue.)

ಅಂದರೆ "ಆಯುರ್ವೇದವು ಮನುಷ್ಯಶರೀರವನ್ನು ಅಮೂಲಾಗ್ರವಾಗಿ ವರ್ಣಿಸಿದೆ. ಅವರ ಔಷಧಿ ಸಾಮಗ್ರಿಗಳು ಖನಿಜ ಭೂಮಿಜ ಪ್ರಾಣಿಜವಾದ ಎಲ್ಲಾ ಸಾಮಗ್ರಿಗಳನ್ನು ಒಳಗೊಂಡು ಅವುಗಳಲ್ಲ ನೇಕವನ್ನು ಪಾಶ್ಚಾತ್ಯ ಪಂಡಿತರೂ ಅಂಗೀಕರಿಸಿದ್ದಾರೆ. ಔಷಧಿಗಳ ತಯಾರಿಕೆಯಲ್ಲೂ ಅನರು ಸ್ವತಃ ಮಾರ್ಗಗಳನ್ನು ಕಂಡುಹಿಡಿದು ಆಚರಿಸುತ್ತಿದಾರೆ."

ಮತ್ತು ವೆಬರ್ ಎಂಬ ವಿದ್ವಾಂಸರು—

"In Surgery too. the Indians seem to have attained a special proficiency, and in this Department European surgeons might, perhaps, even at the present day, still learn something from them, as indeed they have already borrowed from them the operation of rhinoplasty," or operation for improving deformed ears and noses and forming new ones.

"ಶಸ್ತ್ರಚಿಕಿತ್ಸೆಯಲ್ಲಿ ಹಿಂದೂ ಪಂಡಿತರು ಅದ್ವಿತೀಯವಾದ ನೈಪುಣ್ಯವನ್ನು ಪಡೆದಿದ್ದರು. ಈ ಶಾಸ್ತ್ರಭಾಗದಲ್ಲಿ ಪಾಶ್ಚಾತ್ಯ ವೈದ್ಯರೂ ಈಗಲೂ ಕೂಡ ಅವರಿಂದ ಕೆಲವು ಚಿಕಿತ್ಸೆಗಳನ್ನು ಎರವಲಾಗಿ ತೆಗೆದುಕೊಳ್ಳಬೇಕಾಗಿದೆ. ವಕ್ರವಾದ ಕಿವಿ ಮತ್ತು ಮೂಗುಗಳನ್ನು ಸರಿಮಾಡುವ ವಿಧಾನವನ್ನು ಅಗಲೇ ತೆಗೆದುಕೊಂಡಿದಾರೆ." ಎಂದು ಹೇಳಿದಾರೆ.

ಈಗ್ಗೆ ೬೫ ವರ್ಷಗಳ ಹಿಂದೆ ಮದ್ರಾಸಿನ ಸ್ಯಾನಿಟೇರಿ ಕಮಿಷನರಾಗಿದ್ದ ಡಾಕ್ಟರ್ ಫರ್ನೆಲ್ ರವರು ಆಯುರ್ವೇದವು ಪ್ರಪಂಚದ ಅತ್ಯಂತ ಪುರಾತನವೂ ಅತ್ಯಂತ ಉತ್ತೀರ್ಣವೂ ಆದ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ಮುಖ್ಯವಾದುದೆಂದು ಘೋಷಿಸಿದಾರೆ.

He most vigorously supported the claims of Hindu Medicine as one of the most ancient and the most advanced sciences ever cultivated in the world. Speaking of the importance of drinking unpolluted water he said that "as the ancient Hindus were superior to all others in other respects, so also were they superior to the others in recognising the importance and value of water, as well as in insisting upon preserving the water from filth of any kind whatever." He added that in his address to the Convocation in 1879 he had said that Hindu physicians were unrivalled in all branches of medicine, at the time when the Britons were savages and used to go about quite naked. He then described the instructions contained in the Hindu medical works with regard to the use of water, which, he said, were most remarkable.

ನೀರನ್ನು ಶುದ್ಧವಾಗಿಡುವದನ್ನು ಪ್ರಸ್ತಾಪಿಸುತ್ತಾ ಪೂರ್ವದ ಹಿಂದುಗಳು ಇತರ ವಿಧಗಳಲ್ಲಿ ಎಲ್ಲರಿಗಿಂತಲೂ ಹ್ಯಾಗೆ ಮೇಲ್ಮೆಯನ್ನು ಪಡೆದಿದ್ದರೋ ಹಾಗೆಯೆ ನೀರನ್ನು ಶುದ್ಧಿಮಾಡುವ ಮತ್ತು ಶುದ್ಧಿಯಾಗಿಡುವ ವಿಚಾರದಲ್ಲೂ ಮೇಲ್ಮೆಯನ್ನು ಹೊಂದಿದ್ದರು. ಬ್ರಿಟನ್ನಿನವರು ಇನ್ನೂ ಕಾಡುಜನರಾಗಿದ್ದ ಕಾಲದಲ್ಲಿ ಹಿಂದೂಗಳು ವೈದ್ಯಶಾಸ್ತ್ರದ ಪ್ರತಿ ಒಂದು ಭಾಗದಲ್ಲೂ ಅದ್ವಿತೀಯರಾಗಿದ್ದರೆಂದೂ ನೀರಿನ ಉಪಯೋಗದ ವಿಚಾರದಲ್ಲಿ ಹಿಂದೂ ವೈದ್ಯಗ್ರಂಥಗಳ ನಿಯಮಗಳು ಆಶ್ಚರ್ಯಕರವಾದಂಥವುಗಳೆಂದೂ ಹೇಳಿದಾರೆ.

(To be continued).

(Continued from page 5.)

Newspaper reports show that the Shah is determined not to be caught unawares like the ill-fated King Faisal of Iraq. The "Sunday Pictorial" weekly of the United Kingdom wrote in August 1960 that the Shah has kept his escape route ready for a quick get-away in case of extreme emergency.

Three jet fighters are on 24 hours alert at his summer palace at Saadabad, and tanks and armoured cars guard the special runway near the palace, ready to meet a surprise attack and to save the Shah and the Queen.

At Teheran airport, hangers, hundreds of crates of priceless furs, works of art and clothes belonging to other members of the royal family, stand ready to be flown out, according to this journal. A villa surrounded by high walls and elaborate security measures is said to be kept ready at Counches near Geneva for the refugees, in case such an emergency should arise. Despite this remote possibility, the whole world knows that the Shah of Iran is doing his best to preserve democracy and stave off violent revolution.

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BENGAL LAMPS

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RS. 15—00

DO ANIMALS THINK?

Do animals think? Two veterinary psychologists, living in the Federal Republic, believe to have found a positive answer to this hitherto open question. Some will, no doubt, raise objections, saying that a creature unable to talk cannot possibly think. In spite of such justified doubts, Freiburg Zoologist Professor Otto Koehler and his Muenster colleague Professor Bernard Rensch have succeeded in establishing through various experiments that animals are capable of primitive thought, so-called "pre-talking thought" and that they can even form abstract, though unexpressed, ideas.

So-called miracle-animals keep on being in the news, supposed to be capable of actually counting or spelling. But in almost all these cases tests have proved that the astonishing skills of the clever four-legged creatures are based on some secret link between master and animal, the latter interpreting little involuntary signs, such as a stop-movement of the head or a relaxing of the body. In each case, the miracle-animals failed completely when none of those present knew the solution to a given problem in advance. In most of these experiments, therefore, the person conducting the test today is hidden from the animal, or the only witness to the animal's reactions is a movie camera.

After all the disappointments with miracle-animals over the last few years, it did not come as a surprise that the beginning of Dr. Koehler's experiments met with considerable scepticism. Pigeons, parrakeets, daws, ravens and grey parrots were to "learn to count", a kind of counting, of course, not connected with figures, but rather an initial, elementary step on the way to counting and thinking generally. The experiments lasted for many years and countless tests were necessary until, for example, the film was completed which caused a particular sensation amongst experts. In it, raven Jacob demonstrates that he can actually count to six. Seven cards are used in the experiment, consecutively numbered one to seven by means of imprinted dots. Also seven little boxes, marked with the same number of dots in carious arrangements and sizes. Jacob makes his appearance, finds some yolk next to card No. 3, eats it, remembers the number of dots and promptly removes the lid from the box numbered with three dots, where he finds another piece of yolk. Jacob has no trouble at all counting up to six dots, but fails with any number of dots in excess of six. Daws also made it up to six dots, pigeons up to five and only grey parrot were able to count up to seven, a feat of "simultaneous counting", proved by Professor Koehler in 40,000 comparison tests not to be surpassed by many humans. Amongst other things, man practices this so-called "counting at a glance" when playing with dice.

The experiment with daws produced interesting and revealing incidents. In one case, meal-worms were placed on the lids instead of the usual dots. Like a child who has learned to do sums with blocks and is asked to repeat the same with apples, the test animal hesitated for some time; then it satisfactorily solved the differently posed problem. Another task was the taking out of five meal-worms from eight identical boxes. The test animals satisfactorily performed even when the first box contained but one worm, the second two, and the third one, the fourth none and only the fifth box contained the missing fifth meal-worm.

(*Continued on page 6.*

BODY ELECTRICITY

Leonardo Da Vinci knew that living organisms generate electricity. But for centuries, no one knew how to harness the energy.

Now researchers at America's General Electric Space Science Laboratory have done it. They have succeeded in powering a tiny radio transmitter with electricity from a rat's body.

Eventually, they say, the electricity in our bodies could power all kinds of electronic devices.

Heart patients, for example, who depend on battery-driven artificial pacemakers could power their one survival unit. Astronauts could be equipped with sensors and transmitters to monitor body functions and not be handicapped by trailing wires and bulky equipment.

This new science is called biolectrogenesis. Da Vinci was on the right lines and Luigi Galvani, Italian pioneer of electricity, got a weak current from the movement of frogs' legs in 1780. Later experimenter Alessandro Volta reasoned correctly that the electricity was generated from a chemical action produced from certain metals immersed in body fluids.

Currently stainless steel electrodes are placed in the fleshy part of the stomach walls of rats. The amount of power drawn off is small—150 microwatts—but it is enough to power a transistorised radio built specially for the experiment. Other creatures—pigeons, rabits, hares and large frogs — have a similar output.

World electronic industries are producing miracles of miniaturisation in the shape of tiny devices that work well under all kinds of conditions—from ocean bed to depths of space.

Electronics experts are currently working on a transistorised transmitting package capable of being sewn like a second skin within the experimental animals. First they have to discover how far they can go without causing the creature any discomfort while maintaining continuous output from the device. They have experimented with many creatures but the rat seems to be the most suitable at the moment for a continuous power output.

Experiments have advanced so successfully with animals that space crews will probably carry wired-for-sound dogs and rats. Their main purpose will be for scientists to study the effects of radiation, but they will also be used to power small devices.

After we've got used to the idea of animals providing power, the next step will be humans. Thousands of people have had steel and silver plates embedded in skull and spine. Diseased hip joints are replaced by plastic and metal sockets, steel pins and platinum wires hold many knee joints and jawbones in place.

No ill effects have been suffered. But when it comes to power units scientists will tread carefully. That familiar item of the comic strips, the two-way wrist radio, could well become a reality. This miniature walkie-talkie is destined for busy production lines on factory floors where operatives will be directed by foremen at long distance.

Steeple jacks, forestry workers and many others will find such devices helping them in a variety of ways: For if a rat can produce almost a volt of power, then humans could produce enough to power a small television receiver built like a wrist watch.

Blind persons could be electrically rigged so they would sense obstructions more acutely—the device giving a continuous warning note. There is even a tiny computer device called the instant translator capable of handling four languages!

(Continued on page 6.)

The Rationalist

SIR J. C. BOSE ON EDUCATION

When I received His Highness the Chancellor's gracious invitation, I realised anew the unity of intellectual life of India and its continuity from the most ancient times. His Highness's kind thought in asking me to deliver the Convocation Address has probably been prompted by sympathy and appreciation of my efforts, now extending over more than a third of a century, to revive in some measure the great intellectual traditions of this great country. Many years ago I chose teaching not as a profession, but as the highest vocation. I could think of nothing higher than consecrating my life to the guidance of the young with their dreams and aspirations yet unfulfilled and in helping them in the attainment of manhood. I see before me young students going out on life's great adventure. What is to be the guiding principle that is to stand by you and inspire you even in days of despondency? There never came a time so fateful as the present when a great demand is made on the strength and idealism of our youth in serving the highest interest of the country. I will not therefore appeal to your weakness but to your strength; I would not care to set before you what is easy but use all compulsion for your choice of the most difficult. You are seekers after truth; I will tell you of the discipline through which you must pass for the discovery of truth. In this the heritage of the past will help you; but you are not to be a mere slave of the past but true inheritors of its wisdom.

I was paralysed at the beginning of my life by various hypnotic suggestions that India was only intetesting because of metaphysical speculations of her ancient dreamers, and that the greatness of the country was past and never to be revived again.

You may ask who taught me better, what was the stimulus that enabled me to shake off the lethargy of despair? My answer is that my own work was my teacher, that strokes of repeated adversity served as the requisite stimulus, and that the lessons of the past have been my abiding inspiration! I fully realised that there can be no true revival except through the awakening of all that had been conserved in the national life by inheritance and culture. Such an awakening will be the release of a giant force, hitherto held latent, for dynamic expression in the great Indian renaissance. The stimulus for this must come from within, the portent of which is found in the quickened national consciousness.

In my address this morning I will not speak of anything that is impossible of attainment or of things that have been accomplished only in other countries, but what can be done or has been done in India. I have been, and am still a student; your struggles and difficulties have also been mine. In your hours of despondency it may perhaps help you to know that not even a glimmer of success ever came to remove the gloom except after years of persistent struggle. I held the belief that it is not for man to complain of circumstances, but bravely to accept, to confront and dominate over them. I know that what has been done before will be accomplished again and that the past was not to remain merely as a dream.

I spoke of my Work itself being my teacher. The illumination came to me

only after years of unremitting pursuit after truth. It was this that enabled me, through rigid scientific methods, to establish the great generalisation of the Unity of Life and to realise fully all its implications. I will tell you what I was able to decipher in the book of life, of conditions which exalt the highest manifestations of life.

The tree may be likened to a State consisting of countless living units, different groups of which co-operate in the discharge of definite functions for the advantage of the community; any disharmony in the organism means the destruction of the commonwealth. The tree persists because it is rooted deeply in its own soil which provides its proper nourishment and endows it with strength in struggling against all dangers that threaten it. The shocks from outside had never been able to overpower it, but only called forth its nascent power of resistance. It had met change; the decaying and the effete had been cast off as worn leaves, and changing times called forth its power of readjustment. Its racial memory had also been a source of great additional strength; every particle of the embryo within the seed may thus bear the impress of the mighty banian tree. What then is the strength that confers on the tree its great power of endurance? It is the strength derived from the place of its birth, its perception and quick readjustment to change, and its inherited memory of the past. The efflorescence of life is then the supreme gift of the place and its associations. Isolated from these what fate awaits the poor wretch nurtured in alien thought and ways? Death dogs his footsteps, and annihilation is the inevitable end!

The highest expression in the life of a nation must be its intellectual eminence and its power of enriching the world by advancing the frontiers of knowledge. When a nation has lost this power, when it merely receives and has nothing to give, then its healthy life is over, and it sinks into a degenerate existence which is purely parasitic. The status of a great university cannot be secured by any artificial means, nor can any charter assure it. Its world status is only to be won by the intrinsic value of great contribution made by its scholars. To be organic and vital, our national university must stand primarily for self-expression and winning for India her true place among the federation of nations.

Critics have denied India's capacity for advancement of knowledge and spread of learning among her people. It has been urged that there is no true democratic spirit, that there could be no real contact between her diverse peoples, and no continuity between the past and the present; that there is an intolerant theocratic spirit which insisted on an acceptance of authority in place of dictates of reason; that the people of India because of their speculative bent are incapable of advancing positive knowledge; and that the exact method of science being Western is alien to national culture. These assertions are as ignorant as they are baseless!

(To be continued)

ಯಜುರುಪಾಕರ್ಮ	೦–೨೫.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೨೫.
ಭಗವದಾರಾಧನ	೦–೪೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	1–25.
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(Continued from page 2)

An animal thinks as silently as it counts. It does not translate its thoughts into words but into deeds, this being the difference between animal and man who both use the so-called pre-talking thoughts. Professor Rensch of Muenster has proved that animals are capable even of forming such pre-talking notions as wide or narrow, even or uneven, angular or round. Thus, a civet-cat learned to open a box marked with one large and one small dot, leaving another, marked with dots of the same size, alone. After a while, different signs. e.g. triangles, lines or geometrical designs were used as lid-marks, and the animal always went straight for the box marked with unevenly sized signs! It had completely understood the difference between things even and uneven.

The experiments by Professors Koheler and Rensch are of interest not only in animal psychology. They will be of help in understanding human processes of learning and thinking. e.g. in the case of backward children.

G. Scheffler.

"West German Features."

(Continued from page 3.)

Words spoken into the tiny mike are automatically translated by a flick of the chosen switch and show up fully lit on a tiny black screen. And the device is not much bigger than the average wallet.

While some of these gadgets make it sound as if the Big Brother world of George Orwell is just around the corner, they've just had to come as more and more electronic companies keep the lights burning well into the night trying to outdo each other with tinier and more imaginative gadgets powered by human electricity.

It used to be considered fun and somewhat puzzling to stand in a dark room combing dry hair just to see the sparks fly. But the experts have been looking into the business ot the enormous amount of electricity in warm bodies going to waste for years,

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J. F.

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RS. 15—00

SIR J. C. BOSE ON EDUCATION

(Continued from last issue)

I do not know of any other country of the world, except ancient India, where sons of kings and commoners were required to live a life of simplicity and perfect equality under a great teacher. In our great epic we read of a great tournament that was held before the court of Hastinapura more than thirty centuries ago. Karna, the reputed son of a charioteer, had challenged the supremacy of Prince Arjuna. To this challenge Arjuna had returned a scornful answer- "A prince could not cross swords with one who could claim no nobility of descent." "I am my own ancestor," replied Karna, "and my deeds are my patents of nobility." This is perhaps the earliest assertion of the right of man to choose and determine his destiny. Turning to recent times my father insisted on my attending the Vernacular instead of the more fashionable English School. This brought me in friendly contact with sons of toilers, those who tilled the ground and made the land blossom with green verdure and ripening corn, and the sons of fisher folks who told of strange creatures that frequented mighty rivers. From them I derived my passionate love of nature. I learnt to think in my own language and receive through Indian epics the heritage of our national culture. I also came to realise the ideals of our ancient State, of a Vikramaditya and his Court, which was never regarded as complete without the "nine gems" which represented different branches of learning. The people offered homage to the State not because it was panoplied by mere physical force, but because it aspired to make more enduring conquests in the realm of mind and spirit.

In regard to the spread of learning, geographical barriers have never in the past offered any obstacle to the intellectual communion among the different peoples of India. The vision of the past rises vividly before us, and we behold a great procession of immortals who still live and inspire us. We see Sankaracharya acclaimed everywhere during his march of intellectual conquest of all countries from the south to the extreme north. We see the scholars of Bengal with a few palm leaf manuscripts as their sole treasure, crossing the Himalayan barrier, inspired by love and service, to carry Indian lore to Tibet, to China, and to the further East. The great intellectual movements were never confined to any particular province, the torch of learning was kept lighted for many centuries in her different universities. And it was the fame of a great teacher that drew scholars from even the most distant corners of India. The traditions of the past have not been lost, for even to-day leaders of thought from different provinces travel from one end of the country to the other, thus keeping alive the bond of unity and closest kinship. Those who have read history aright, realise the great assimilative power of Indian civilisation by which many races and peoples came to regard this great country as their home. And it is by their joint efforts that will be built the Greater India yet to be.

It is perfectly true that nothing could be so detrimental to the furtherance of truth than a narrow theocratic bias and intolerance in accepting new facts and doctrines that run counter to narrow orthodoxy. One is, however, constrained to say that this narrow spirit is more in evidence in the West than in the East. Galileo's recantation under compulsion and Bruno's being burnt at the stake are facts well

known. The spirit of intolerance is still alive as exemplified by the bitter controversy that has recently arisen regarding the Darwinian theory, and the penalising of the teaching of evolution in a certain State of progressive America. There is a priesthood even in science, and it is notorious how seldom a great discovery finds appreciation during the life of its author.

In regard to the question whether theocratic bias obstructed free pursuit of inquiry in this country, the fact is well known that two schools of thought flourished here side by side, one of which relied on faith and was supported by established authority. The other based itself on pure reason and refused to accept anything which could not be substantiated by objective proof.

No false claim should, however, be made that our ancestors were omniscient and that no further advance of knowledge was possible. What they attained was through unremitting efforts in building the edifice of knowledge step by step. Even after all they had achieved they had the greatness to declare that even the Vedas are to be rejected if these do not conform to truth. It is false patriotism that would claim credit for anything less vital than the supreme gift of freedom of inquiry that has been bequeathed to us.

Nothing can be more vulgar or more untrue than the ignorant assertion that the world owes its progress of knowledge to any particular race. The whole world is interdependent and a constant stream of thought has throughout ages enriched the common heritage of mankind. It is the realisation of this mutual dependence that has kept the mighty fabric bound together and ensured the continuity and permanance of civilisation.

Nevertheless ignorant assertions have been made that advance of Science and State-craft are entirely due to the contributions of the West. It must be a matter of high gratification to the Mysore State that two of its distinguished officers should have, by their patient labours, succeeded in lifting the veil that shrouded the past. The pioneer work on the Positive Scienees of the Ancient Hindus has been the result of vast erudition of the Viee-Chancellor of this University. No less important is the remarkable contribution of Dr. R. Samasastry whose patient and ardent scholarship has brought to light Kautilya's Arthasastra.

Can we, however, remain satisfied only with the traditions of the past? Critics have told us time after time that whatever the past might have been, there is now no strength left for the renewal of our national life. They point out that while success in our national efforts have been few and far between, the failures have been far too many. But failure is only transient, while success waits for us round the last corner. It is the obvious and the blatant that blinds us to the essential. Few realise the great urge hidden to the eyes of men, that is moving the great mass of the people in their ceaseless efforts to realise some common aspiration. Where lies the secret of that potency which makes certain efforts apparently doomed to failure, rise renewed from beneath smouldering ashes? When we look deeper we shall find that as inevitable as is the sequence of cause and effect, so unrelenting must be the sequence of failure and success. We shall find that failure must be the antecedent power to lie dormant for the long subsequent dynamic expression which is acclaimed as success.

(To be continued.)

The Rationalist

WALK REVEALS CHARACTER

It would be presumptuous indeed to claim that any system of character analysis can be completely accurate. Far too many factors are involved.

Take the way people walk. At the Institute of Psychology in the University of Vienna intensive research has been made into this problem. Results have shown clearly that there are two ways of appraising a walk.

A rhythmically accentuated walk can be looked at from two points of view. The positive one asserts that a man who cultivates this walk is full of energy, optimism, merriment, warmth, buoyancy. From the negative stance one can say that this walk betrays far too much impulsiveness, inconsideration, a tendency to lose one's head.

A walk with a lack of rhythm can be interpreted positively. It reflects caution and a sober judgment. Negatively one can say that it shows pessimism, lack of courage, languor, inertia.

More walking types include:

POWERFUL WALK: Positive—Zeal, willpower, euphoria: on the negative side—unscrupulousness, coarseness.

QUIET SOLID WALK: Positive—assurance, perseverance: on the negative side—bombast, want of originality, flatness.

FLACID WALK: Positive side—sensitive modest character: on the negative—depression, laziness, love of comfort.

RESTLESS, FLOUNDERING WALK: Consensus—Ingenuousness, indecisiveness, purility.

SHUFFLING WALK: Positive—caution, circumspection, slightly depressive turn of mind: the Negative aspect—unreliability, distrust, insincerity.

WIBBLE-WOBBLE WALK: At its positive—optimism, wit, the desire to please: negative—superficiality, vanity, affectation.

A person moving his or her arms a lot may form the positive point of view be very active, unconcerned, spirited when doing things. On the other hand, this type may suffer from a lack of self-control and show oafishness in deportment.

There are other experts who maintain that a person with weak movements of his arms is distinguished by self-control and discipline whereas the opponents to this school of thought hold that it shows indolence, indifference and anxiety.

The position of toes must not be left out. Splayed toes indicate kindliness, clumsiness and helplessness. Converging toes are a sign of reserve, prudence, anxiety. Straight toes belong to people with self-control and an aesthetic sense of values.

An elastic knee denotes brightness. intelligence, slight aggressiveness. Straightened knees are regarded as belonging to persons with a basic loyalty to principles, awkwardness, severity and formality. Soft knees are believed to express compliance, cowardice and want of conviction.

A fast walking pace is characteristic of incautious, impatient and often impulsive people. A slow walk denotes caution. Some say it shows lack of energy and verve.

A long purposeful stride indicates adventurousness, self-assurance, sincerity. Small steps are usually taken by people with brisk minds. They are usually courteous and modest. Sometimes they incline towards pedentry and servility.

People with a changeable walk—sometimes fast, sometimes slow—are adaptable. Some psychiatrists claim, however, that this walk denotes unreliability.

VEDIC STUDY

A mere mastery over scriptures without absolute control over thought (mind) and speech (manas and vak) will not lead an individual anywhere. Nor is there any guarantee that his erudition will protect, or will be able to offset, his misdeeds.

Duryodhana in the Mahabharatha (and Ravana in the Ramayana) is exceedingly well-versed in the Vedas but this does not save him from the consequences of perpetrating sinful acts. This is made clear by Sanatsujata to King Dhritarashtra when a doubt springs in the latter's mind about his son's (Duryodhana's) power of deep-seated study. The discussion between them, vibrating with truths applicable to every-day life, formed the subject of the lecture by Sri Karppangadu Venkatachariar at Madras.

Sanatsujata explains that an individual may strictly observe all rituals, bear the stamp of a puritan and put on a saintly appearance, but if he has not subordinated kama (lust) and krodha (anger) or if his thoughts are aimed at committing evil acts, the study of the Vedas will be of no significance to him. Why then, Dhritarashtra retorts, should such an emphasis be laid on learning the Vedas, if they cannot protect a man from his sins.

Sanatsujata replies that maunam (reticence) is equated with Brahmam and the Vedas are full of knowledgs relating to Brahmam. They are intended to praise the Lord and their study enables us to know of God's omnipotence. Hence the Vedas should not only be learnt but their purport should be fully understood and the precepts closely followed. Yagna, tapas and dharmam should be performed in a spirit of total dedication, and with a fervour that thereby we discharge our duty to Him, to please Him without anticipating or expecting any reward (Phalabisandhi).

Sri Venkatachariar explained the details given by Sanatsujata about the requisites demanded of one who wants to do tapas. He reiterates that one should never have one's eye set on the fruits of one's action. An individual who wants to practise Dharma must know what is Adharma. There are twelve ordinary blemishes (Kalmasham or dosham) like anger, lust, greed and parsimony and 13 "extraordinary" or worse evils, besides 13 essential characteristics of a man who desires to undertake tapas. Each defect by itself is enough to lead a man to ignominy and the plight of one in whom all the 12 shortcomings gain an upper hand, is indescribable. A hunter tries to kill his prey taking advantage of its indiscretion; so, too, these bad qualities will pounce upon and seize a man when he is not alert. Even Viswamitra is lured by kama and krodha and only when he conquers both, is he called Brahmarishi!

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(Continued from last issue.)

ಸುಮಾರು ೫೧ ವರ್ಷಗಳ ಹಿಂದೆ ಮದರಾಸ್ ಗವರ್ನರ್ ಆಗಿದ್ದ ಲಾರ್ಡ್ ಆಂಬಿಲ್ ರವರು ಅಲ್ಲಿ ಕಿಂಗ್ ಇನ್ಸ್ಟಿಟ್ಯೂಟ್ ಆಫ್ ಪ್ರಿವೆಂಟಿವ್ ಮೆಡಿಸಿನ್ ಎಂಬ ಸಂಶೋಧನಾಲಯವನ್ನು ಸ್ಥಾಪಿಸುತ್ತ ಹೀಗೆಂದು ಹೇಳಿದಾರೆ:

"The Mohammadan conquests brought back to India much of the medical knowledge which had been lost for centuries, and we have proofs that the Mughul rulers were great sanitary reformers in the magnificent water works which still exist and perform their functions at various places in the north of India. Now the British rulers of India have been bringing back yet more of the knowledge which emanated from this country centuries ago; and when we undertake municipal water supply schemes, with filter beds and hydraulic pressure, when we build hospitals and establish medical schools, when we promulgate regulations to check the spread of plague, or when we impose on local bodies the duty of watching over the health of the people, we are not introducing any modern innovations or European fads, but merely doing that which was done centuries ago, and again centuries before that, but which has long since been forgotten by all except the historian and the archæologist. The study of these questions brings out the truth of the old saying that there is nothing new in the world. Now this saying is even true as regards preventive medicine, which we are apt to regard as one of the most recent discoveries of modern science. Colonel King gives clear proof that the ancient caste injunctions of the Hindus were based on a belief in the existence of transmissible agents of disease, and that both Hindus and Mohamadens used inoculations by small-pox virus as a protection against small-pox; and certain it is that long before Jenner's great discovery, or to be more precise, rediscovery of vaccination, this art of inoculation was used for a while in Europe, where it had been imported from Constantinople; and knowledge of medicine which flourished in the Near East at the commencement of the Christian era emanated, as I have already shown you, from India."

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"ಕಾರ್ನೆಗಿ"

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ವಿದ್ಯಾದಾಯಿನಿ:

"ಮು|| ಜಿ. ಆರ್. ಜೋಶ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಳದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದನೇಲೆ ಮಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

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೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೨೦

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RS. 15—00

SIR ASUTOSH MUKERJI

Sir Asutosh Mukerji was a magnificent son of India, Judge of High Court, Bengal, and Vice Chancellor and builder of the Calcutta University.

"One day as Sir Asutosh was returning home after his bath in the Hoogly, an old lady, taking him to be an ordinary Brahmin, approached him and requested him to perform pooja for her so that she could break her fast.

Sir Asutosh immediately agreed, went with her to her residence and performed the pooja.

In the end when the old lady gratefully gave him five annas and a handful of rice as dakshina, a neighbour who recognised Sir Asutosh came rushing in and told the old lady that he was Justice Asutosh Mookerjee!

The old lady was thunderstruck.

But Sir Asutosh with all the humility of his greatness said: "What if I am a Judge? Does that take away from my right to be a Brahmin and receive dakshina after performing pooja?"

So saying he accepted the cash and the rice from the old lady with gratitude and smilingly walked off!"

II

"Dewan Alakh Dhari was travelling in a first class compartment of the Punjab-Calcutta Mail. A British army officer was also with him. The train halted at the Delhi railway station and in came Sir Asutosh Mookerjee clad in a kurta, dhoti and sandals.

The British officer looked at the new-comer with evident contempt. His swadeshi attire was an affront to his British pride and dignity. So at night when Sir Asutosh was in sleep, he got up and threw Sir Asutosh's sandals out of the train!

In the morning, on not finding his sandals, Sir Asutosh immediately sensed the Britisher's mischief but said nothing.

Later, when the army officer went to the bath-room, Sir Asutosh quickly got up and tossed the former's solar hat out of the window!

When the Britisher came back he could not find his hat!

He turned around and asked Sir Asutosh with red hot eyes "Where is my hat!"

Unruffled, Sir Asutosh replied: "Your hat has gone to fetch my shoes!"

III

"One day the Governor of Bengal visited Sir Asutosh at his residence and extended to him the invitation of His Majesty's government to attend the coronation of King Edward VII in London.

"I will have to ask my mother" said Sir Asutosh.

The reply astounded the Governor. He just could not believe it! So stating that it was the express wish of the Lord Viceroy that Sir Asutosh should go to London, he asked: "Would you disregard the Lord Viceroy's bidding?"

"I know no Lord greater than my mother", said Sir Asutosh.

The Governor was left speechless!

During those times, to travel overseas by a Brahmin was forbidden. Orthodox as she was, Sir Asutosh's mother did not grant him the permission to go to London!

Sir Asutosh did not go!"

* * *

"Men are what their mothers make them", (Emerson). "God could not be everywhere, and therefore he made mothers," (Jewish proverb). "All that I am or ever hope to be, I owe to my angel mother", (Lincoln).

WINSTON CHURCHILL

South Africa was at war with England in 1899. Winston Churchill, aged 25, went there as War-correspondent to Morning Post, and was captured and imprisoned. He describes his escape in the following words:

"The elation and the excitement of the previous night had burnt away, and a chilling reaction followed. I was very hungry, for I had had no dinner before starting, and chocolate, though it sustains, does not satisfy. I had scarcely slept, but yet my heart beat so fiercely and I was so nervous and perplexed about the future that I could not rest. I thought of all the chances that lay againt me; I dreaded and detested more than words can express the prospect of being caught and dragged back to Pretoria. I do not mean that I would rather have died than have been retaken, but I have often feared death for much less. I found no comfort in any of the philosophical ideas which some men parade in their hours of ease and strength and safety. They seemed only fair-weather friends. I realised with awful force that no exercise of my own feeble wit and strength could save me from my enemies, and that without the assistance of that High Power which interferes in the eternal sequence of causes and effects, more often than we are always prone to admit, I could never succeed. I prayed long and earnestly for help and guidance. My prayer, as it seems to me, was swiftly and wonderfully answered! I cannot now relate the strange circumstances which followed, and which changed my nearly hopeless position into one of superior advantage!"

25 year old Churchill of England could see God's guidance in his escape. 75 year old Nehru of India could see God's hand nowhere. The smoke-glass of Buddha had sealed his eyes!

Ed.

WONDER OF BIRDS AND INSECTS

Small birds no biggerr than robins can fly 2,000 miles non-stop twice a year. Some insects can jump 100 times their own length, 600 times their own height! Beetles can lift 500 times their own weight!

Where do they get their energy? The question has puzzled scientists for years. If we could match the effort of the tiny beetle we could raise somewhere near 30 tons. And a beetle, with a plating only 1100 of an inch thick, can fly into a brick wall at 20 m p.h. fall to the ground apparently unhurt and fly away.

Yet such feats cannot be explained by man's tried and tested principles of engineering and mechanics. They call for tremendous expenditures of energy that seem to exceed the amount available from the combustion of the fuel taken into their tiny bodies in the form of water, food and air.

There are certain ants in North and Central America known as leaf cutters. They excavate vast underground roadways to make huge nests. Their roads radiate in all directions, sometimes extending for hundreds of yards. They live on a certain fungus that is found only in their nests and which they cultivate in the same way as we cultivate mushrooms.

They spend most of their lives cutting little pieces of green leaf from the tops of nearby trees, carrying them down into their nests to make hotbeds on which to grow their fungus. Scienists have weighed the fragments and found them to weigh exactly twice the weight of the ants.

Researchers have followed scores of marked ants from the nest to the scene of their labours and back again. It was found that in each of their journeys they walked an

(*Continued on page 6.*

The Rationalist

SIR J. C. BOSE ON EDUCATION

(Continued from last issue)

Although science is neither of the East nor of the West but international in its universality, yet India by her habit of mind and inherited gifts handed down from generation to generation is specially fitted to make great contributions in furtherance of knowledge. The burning Indian imagination which can extort new order out of a mass of apparently contradictory facts, can also be held in check by the habit of concentration; it is this restraint which confers the power to hold the mind in pursuit of truth in infinite patience.

Two different methods are essential for the discovery of truth, the method of introspection and the method of experimental verification. Aimless experimentation seldom leads to any great result, while unrestrained imagination leads to wildest speculation subversive of all intellectual sanity. The two methods must therefore be equally balanced, one supplementing the other.

The real difficulty that thwarts the investigator of life as exemplified by plants arises from the fact that the interplay of life-action is taking place within the dark profundities of the interior of the tree which our eyes cannot fathom. As the first step to discover the hidden mechanism of the tree, one has to become the tree and feel the pulse-beat of its throbbing life. Next, in order to reveal the intricate mechanism of its life, it is necessary to gain access to the smallest unit of life, the "life atom," and succeed in recording its throbbing pulsation. For this it was necessary to invent instruments of surpassing accuracy and sensitiveness. The invention of the microscope magnifying only a few thousand times initiated a new era in advance of biological science. The magnetic Crescograph magnifying fifty million times is now revealing the wonders of a new world, the plant itself being made to reveal the secrets of its inner life. Even in this path of self-restraint and verification, the inquirer is making for a region of surpassing wonder. When visible light ends, he still follows the invisible. When the note of the audible reaches the unheard, even then he gathers the tremulous message. A new world opens out to him beyond our conceiving, the vast world of inarticulate life, which suffers and struggles even as ourselves. Is it less of a miracle that man undismayed by the imperfection of his senses should yet build himself a raft of thought to make daring adventures in uncharted seas! And in his voyage of discovery he catches an occasional glimpse of the ineffable wonder that had hitherto been hidden from his view. That vision crushes out of him all self-sufficiency, all that kept him unconscious of the great pulse that beats through the universe! It was by the combination of the introspective and the highly advanced experimental methods that it was possible to establish the Unity of Life; the barrier that divided kindred phenomena vanished, the plant and animal being found as a multiple unity in a single ocean of being!

The new results are so revolutionary in their implications upon the older theories regarding the functioning of plant life, that there was controversy in 1920 as to

the reliability of the indications of my super-magnifying instruments. An enquiry was therefore undertaken by a Committee of leading Fellows of the Royal Society including Lord Rayleigh and Sir William Bragg, the famous physicists, Sir William Bayless, the animal physiologist, Professors Oliver and Blackman, the plant-physiologists, and Professor Donnan the chemist. They reported as the result of various tests, that the crescograph correctly recorded growth and the actual response of living tissues to stimulus. It is worth noting that these and other extraordinary sensitive instruments were all constructed by Indian mechanicians trained in my Institute! It is necessary to lay special stress on this point at this juncture when the assertion totally ignorant and unfounded is made that lack of faculty of discovery and invention renders this country incapable of making any great industrial advance!

These wonders became revealed to me only after years of struggle in overcoming difficulties which at first appeared as almost urmountable. It was the Indian habit concentration that led ultimately to the rcoming of all difficulties. It is no easy that lies before an investigator. He to steel his body and mind to the ost, and prepare for a life of unending ggle. Even after all this there is no urance whatever of success to reward n for his ceaseless toil. He has to cast life as an offering, regarding gain and s, success and failure, as one. But the e that draws heroic souls is not success t can be easily achieved, but defeat d tribulation in the pursuit of the unainable!

have often been asked: What could be practical use of these researches on the ondite phenomena of the life of plants? similar question was also asked when so far back as 1894, I succeeded in transmitting energy by wireless electric waves for starting machinery at a distance and exploding a distant mine. The invention of the galena receiver in my laboratory also solved the difficulty of long distance transmission. All this was regarded at the time as a mere scientific curiosity.

Regarding the practical applications of discoveries in plant life, researches on growth have been rendered possible by the invention of the High Magnification Crescograph. The laws of growth are now being discovered, a knowledge of which is essential for any real advance in practical agriculture. Another important advance has been made by the discovery of identical reaction of various drugs on plant and on animal life. This has led to investigations on the action of extracts from various Indian plants, the medicinal properties of which had not hitherto been suspected, and by the employment of which the heart machine can be regulated and rendered highly efficient. The newly invented Resonant Cardiograph inscribes the different phases of the heart-beat with wonderful minuteness and reveals the specific action of different plant-extracts in reviving the atcivity of the heart in a state of depression. From the results of these investigations, an entirely new arsenal of medicine obtained from Indian plants will be available for the relief of humanity.

(To be continued)

ಯಜುರುಪಾಕರ್ಮ	೦–೨೫.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೨೫.
ಭಗವದಾರಾಧನ	೦–೪೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ ” ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	1-25.
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(*Continued from page 3.*)

quivalent of eight and a half miles to work, cut a piece of leaf twice their weight after climbing a tree equal to 28,000 of our feet in height, and carried the fragment eight and a half miles back to the ant city.

Similar examples of endurance can be attributed to birds that appear to defy our accepted machanical principles. The Alaskan golden plover flies each autumn to the Hawaian Islands and then back again in the spring—a non-stop distance of 2000 miles !

Since the birds' beaks are not adapted for catching insects in the air, il is practically certain that they don't eat for the entire time they are airborne ! And unlike certain animals they carry little reserve fat with which to refuel their tiny bodies. Where do they find sufficient fuel for such a tremendous expenditure of energy ?

Since they all do so, they must either take advantages of certain aerodynamic principles unknown to us, utilise their fuel in a more efficient way, or draw upon secret sources of power of which man is not yet aware !

Energy is described as " vigorous or effectual operation " and scientists say it's " a body's power of doing work," Our engines ultimately depend upon the burning of fuels for their power to work. So, we have been told, do animals. They take in fuel-water, air, solid foods—which they burn by varying processes of oxidisation.

Their power output should therefore be in proportion to the amount of food they take in. But sometimes it is't, for there are aspects of this slow combustion process used by animals not yet fully understood by scientists.

Famous French entomologist Jean Henri Fabre spent most of his life watching the small creatures he found in his garden.

Although baby scorpions had't eaten for the first few weeks of their lives they were constanly moving about—expending energy. Certain young spiders presnted a similar puzzle, for they were even more active, and like the scorpions they hadn't eaten for a similar period. Where, the entomologist asked himself, did the creatures get their energy ?

He was equally puzzled by the similar behaviour on the part of adult scorpions he kept in sterile sand. He kept them confined for as long as nine months. Obviously they had no reserves of fuel and they didn't eat. Yet they lost no weight until the very end, and continued to run about all the time !

Fabre puzzled over these mysteries and we're still puzzling over them today. Whatever the fuel used by scorpions and spiders there's no question that these small creatures are amazing little engines—much more efficient than modern machines !

If scientists could discover the secret, there would be no food problems ! Ed.

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Recently I chanced to go over the first two vols. of "Shringara Prakasha" of Bhojaraja containing 14 Prakashas for quotations from Bhartrihari's "Vakya-padeeya" which we are editing for the University of Poona. When will we get the remaining 22 Prakashas in print? Will you let us know the progress of the work? I think this is published for the first time.

Yours truly,

V. P. Limaye.

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RS. 15—00

SAGE VYASA, NATION-BUILDER

On Full moon day in the month of Ashadha, Sanyasins of all schools of Vedanta perform what is known as Vyasa Puja. It is the homage they pay to the great sage who has done much to preserve and propagate the sacred lore of this land. For classifying it in an intelligible manner he has come to be known as Veda Vyasra (Vivyasa vedan yasmat sa tasmai vyasa iti smrutah). He is also known by two other names, Krishna Dvaipayana because he was born in an island and was black in complexion, and Badarayana because he did tapas in Badarikasrama.

Though the worship goes by his name, it is really much more comprehensive. It covers many more saints, sages and teachers who have made important contributions to sacred learning and have handed it down to posterity in all its original purity. Sanyasins, being specially interested in the propagation of this learning, naturally perform the puja on Ashadha Poornima day very ceremoniously and amidst great solemnity. But it is by no means confined to them. Householders are also entitled to perform it. They do it, though in less ceremonious manner, when they go through the yearly ritual of the Upakarma and also when they make water-offerings in course of the daily ritual of Brahma Yagna to Krishna Dvaipayana and other seers.

The Puja marks the beginning of what is called the Chaturmasya Vratam for Sanyasins. From that day onwards for full two months they stop their wanderings and stay in one place. By extension of meaning, a fortnight or a paksha stands for a month, so that four months have been reduced to four pakshas which are equivalent to two months. This reduction is done so that too great a burden may not be thrown on the residents of the village where the sanyasin proposes to stay. This period of rest gives ample time to the ascetics to study the Vedanta and meditate on its great truths. Chaturmasya Vratam and the Puja with which it starts are of great antiquity as there are references to them in the Ramayana and the Bhagavata.

To appreciate why the worship has come to be known as Vyasa Puja, it is necessary to recapitulate the great services he has rendered in the cause of Vedic learning. What is called Vedic lore comprises the intuitions of eminent sages who lived in the hoary past. By arduous tapas they had cleansed their minds of all impurities and naturally the eternal truths dawned on them. This phenomenon is on a par with the intuition which occur to eminent scientists in their inspired moments. The sages did not believe that they were the originators of these truths, since the only thing that they did was to listen to the "still small voice" within themselves. As they lighted on these truths through learning, they have come to be known as Sruti. In course of time these discoveries grew to be a huge collection.

To make it manageable, Vyasa classified it into four divisions which have come to be known as the four Vedas—Rik, Yajus, Sama and Atharvan. These he taught to his four disciples, Paila, Vaisampayana, Jaimini and Sumanta. He did not stop with this broad classification, but went further and arranged the matter within each Vada into Mantra, Brahmana, Aranyaka, and Upanishad. This sub-division is based on the subject that is dealt with.

After this work intended for the highly intellectual people, Vyasa turned his attention to the masses of the people. For their benefit, it is said, he wrote the Mahabharata and the 18 Puranas including the Bhagavata. The Mahabhrata inculcates the supremacy of Dharma. The Puranas gently and by imperceptible stages introduce the listeners and readers to great truths through very interesting stories. There is little doubt that the exposition of these Puranas through the centuries has played the major part in shaping the character of the people of this land. Vyasa is therfore a nation-builder.

M. K. V.

PRESIDENT OF U.S.S.R.

"Anastas Mikoyan, 68, who was elected President of the Presidium of the USSR Supreme Soviet, is an outstanding Soviet statesman who, prior to his new appointment, was one of the three First Deputies of the Soviet Prime Minister. In the Council of Ministers he was responsible for foreign trade and economic ties with foreign states, as well as for questions of public health.

As early as 1926, when Mikoyan moved to Moscow, he became the People's Commissar (Minister) for foreign and Home Trade, and held ministerial posts for almost 30 years afterwards. In the years of World War II, he was member of the Defence Committee which held the supreme power in the state. For many years he was Vice-Chairman of the Council of Ministers and in 1955 he became First Vice-Chairman of the Council of Ministers.

Anastas Mikoyan, who joined the Communist Party almost half a century ago, is also a prominent Party leader. In 1926 he became an Alternate Member of the Party's Political Bureau, in 1935 he became a full member of the Political Bureau, and at present he is a member of the Presidium of the Central Committee of the CPSU.

Mikoyan, an Armenian by nationality, became one of the leaders of the Transcaucasian organisation of the Bolsheviks immediately after the February Revolution of 1917. When Baku was occupied by the British a year later, Mikoyan headed the underground organisation of the Bolsheviks in that city. He was arrested and escaped execution by the occupation authorities only by a lucky chance.

Some time later Mikoyan took part in battles for bringing Soviet power in Azerbaijan and entered Baku in an armoured train called "International".

The activity of Anastas Mikoyan, a true Leninist, an active champion of the cause of communism, is well-known in the Soviet Union and abroad.

Anastas Mikoyan is the father of five sons, one of them, a military pilot—was killed in the Battle on the Volga. His wife, Ashkhen Mikoyan (Tumayan) died nearly two years ago when he was in Cuba during the Caribbean crisis.

Mikoyan's business trips covered nearly all the important parts of the world. At the end of May he returned from Japan, where he headed a delegation of the USSR Supreme Soviet and three weeks later he went on a visit to India, Indonesia, Burma and Afghanistan." U.S.S.R. I. S.

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The Rationalist

SIR J. C. BOSE ON EDUCATION

(Continued from last issue)

An altogether different line of advance has also been made in regard to the tracing of gradual evolution of nervous system from the simplest to the most complex. In the simpler vegetable life, where lies the plant-psyche, the faint copy of our consciousness? A nervous structure I have been able to discover in the plant, the characteristic reactions of which are likely to lead to the better understanding of the parallel phenomena in our own psychic life. A plant carefully protected under glass from the stimulating blows of the environment looks flourishing but in reality it is flabby and decadent, its highest nervous function having remained undeveloped. But when the same plant is exposed to the rough shocks of the environment, then its nervous structure becomes fully developed! In human life also, it is not cotton-wool protection but blows of adversity that evolve true manhood!

I had occasion recently to take part at the great International Conference on Education held at Locarno. They realised that the old system hitherto in vogue was quite antiquated and that new initiative must be taken in methods of education. The imported method hitherto in vogue is quite out of date and must therefore be modified and made a living force for the awakening of national aspiration and efficiency. A system which holds forth no other hope but perpetual tutelage cannot but be deadening. Nothing could be more humiliating than the position of Indian students in Europe, a situation which for many reasons is full of danger. Why should we not aspire to found great centres of learning? It was this idea which led to the foundation of my Institute ten years ago by which I hoped to revive the great traditions of our country, which many centuries ago, attracted scholars from all parts of the world within the precincts of its ancient seats of learning, at Nalanda and Taxilla. That dream of mine has now been amply fulfilled. May I not hope that what has been accomplished would be carried out with even greater power by this enlightened State? You must, however, be inspired by as indomitable a faith. In justification of that faith it was necessary to indicate briefly what was accomplished by Indian initiative and by Indian scholars.

Increasing unemployment and severe economic distress is the cause of unrest here as in other parts of the world; only on account of its magnitude the problem is far more acute here. It is hunger that drives people to desperation and to the destruction of all that has been built up for ordered progress. It is tragic that our own country with its great potential wealth and possibilities of industrial development should be in this plight. All efforts have been long paralysed by assertions, as ignorant as they are unfounded, that this country is incapable of producing great discoverors and inventors. These assertions have now been completely disproved.

In other parts of the world, it is the best intellect of the country and the leading men of business—who are called to devise means for increasing the wealth of the country. In my travels I found little or

no distress in small countries such as Norway and Denmark, countries which are in no sense rich in natural wealth. Nevertheless they have their system of universal education and the most up to date university. Could we not take to heart the lesson thus taught? There are now a very large number of young men who could be specially trained in efficiently conducted institutes, the standard of which should bear comparison with any in the world. It could be also our aim not to be so entirely dependent on foreign countries for our higher education and for our needs. For carrying out such a programme, a far-sighted State policy is urgently required. But there is a strange general apathy on this question. It is a matter of much gratification and pride to us to know that the State of Mysore has given its most serious attention to this subject.

When man beheld spread before him the earth, the sea and the air, he went forth on his great adventures. He rode the tumultuous sea and circled the globe. The challenge of the sky he accepted and by his daring spirit conquered it and established an unobstructed highway. Man is a creative being and these miracles attest to his godlike and indomitable spirit. But the weakling, who has forgotten the divinity that is in him, leads an ignoble life of passivity. He alone who has striven and won can enrich the world by giving away the fruits of his victorious experience.

A strange weakness and passivity has entered into the life of the people, and unless the evil is remedied, the end is inevitable. Nature shows no mercy to the feeble and the decadent. The vicious circle lies in this: the lazy is content with earning what is barely sufficient to maintain life itself; the evil increases at a componnd rate, reducing further the capacity for work, and also the power of resistance to ills that beset life ending in the lowering of scale of human life, starvation and death. In other countries, even under stress of great national disaster, the human efficiency has remained unimpaired, due to the joint efforts of the people and the State in building up national prosperity.

There is a special need for an enlightened policy in regard to the shaping of the post-graduate career of the most distinguished students of the university. Many of my old students showed special aptitude in science; but as there was no scientific career open for them, they were compelled against their natural inclination, to choose the profession of law. None but the intentionally blind can fail to realise the crisis to which things are tending in a country where distress is so widespread and where the only scope for intellect is the pursuit of tortuous and uncertain course of the law courts.

In contrast to this, I had the opportunity of becoming acquainted with the solicitude with which the Government of Japan follow the career of her promissing students, whom they regard as the greatest asset for the advancement of their country. I found them personally known at headquarters, and arrangements made through Japanese consuls in Europe and America, so that in the course of two years they go through a very special training under the most distinguished specialists to make them efficient in their subjects. They do not find themselves stranded on their return, for arrangements had already been made by their Government, so that their intellect and training find the fullest scope in the service of the State.

(To be continued.)

"YOU HAVE EYES"

"Sometimes my grandfather, whose eyesight was very bad, used me as a scout, making me wander about the ranch and report back on what I had learnt. One day, after an absence of several hours, I came home and when he asked me what I had observed, I said, "Nothing." He quite properly became very angry.

"Don't you ever say that to me again," he said. "You have eyes, and you are young and alive. This is a big place, There is lots going on always. You have been gone long enough, and you must have seen something worth telling me."

From that day on I tried to report in considerable detail—a blue heron standing in a puddle of water, 14 squirrels playing in a giant sycamore, a covey of quail streaking through the undergrowth on the south hill, a sleeping dry-land terrapin that was half as big as a washtub, a calf that seemed to be ill. Of course he was right; there was always something doing."

STANLEY WALKER

WILL TO WORK

"The elder Alexandre Dumas set himself a certain number of pages to write per day Nor would he stop until every line on every one of these pages was written. On the very middle of a page—his last for the day—he completed "The Three Musketeers." He drew a line across the page's centre; and under it he wrote these headlines: "The Count of Monte Cristo: a Romance; by Alexandre Dumas." Then he wrote the first half-page of Monte Cristo on the same sheet as the last half-page of The Three Musketeers!

Inspiration—or the will to work, which amounts to much the same thing—can be taught thus to come at call, and to be almost always at its best. I think the inspiration that cannot be trained to obey the summons of a writer is like a dog that cannot be trained to come to its master's call. The sooner both of them are got rid of, the better!" X,

IN INDIA?

The vigorous young President of the Philippines, Ramon Magsaysay, was making an inspection trip to a new irrigation project on the big island of Mindanao. He was worried about the project because motorized equipment for pumps from abroad had not been delivered on the expected date. But when he arrived at the site he found the project well ahead of schedule. The engineer in charge explained that they had found some old U.S. diesel trucks, surplus property, and had torn them apart, improvised and adapted, and got them to work in place of the new pumps which had not yet come. The whole operation was as complicated as a Heath Robinson invention, but it was evident that somebody's ingenuity and skill had produced efficient machines out of these awkward-looking makeshift monsters.

The president sent for the public works engineer. "Are you responsible for this?" he asked, pointing to the improvised pumps.

"Yes Sir," the engineer replied, not without some trepidation for having bought surplus property and proceeded full steam ahead on his own.

"Raise your right hand," the President said.

As the man raised his hand, wondering what next, the beaming president said, "Repeat after me this oath of office." And the astonished engineer found himself being sworn in as Under-Secretary of Public Works!

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Acharya V. P. Limaye, Opp. Gokhale Hall, Lakshmi Road, Poona 2:

Recently I chanced to go over the first two vols. of "Shringara Prakasha" of Bhojaraja containing 14 Prakashas for quotations from Bhartrihari's "Vakya-padeeya" which we are editing for the University of Poona. When will we get the remaining 22 Prakashas in print? Will you let us know the progress of the work? I think this is published for the first time.

Yours truly,

V. P. Limaye.

ಮ|| ರಾ|| ಜಿ. ಆರ್. ಜೋಶ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ :

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮ|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

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"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

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ಬೆಲೆ ೦-೭೫

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ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ :

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"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೩೦

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RS. 15—00

FIRST LADY, MRS. SHASTRY

The First Lady of India neither knows what that title means nor cares. She wants only to be left alone to cook for her family. watch her husband's health and pray six hours a day!

This is the 53 year-old wife of India's new Prime Minister, Lal Bahadur Shastri. There is none of the Nehru family glamour or worldliness about this woman, no lust for the spotlight, no passion for politics.

Mr. Shastri's wife (in Hindu tradition she uses her given name, and this is "Mrs. Lalita") is typical of millions of Indian housewives who care nothing for the world that swirls around them and who live only for their families and religion.

When the capital buzzed recently with talk about a visit by First Deputy Premier Anastas Mikoyan of the Soviet Union, Mrs. Lalita vaguely recalled her husband had asked her to attend luncheon given for "some Russian".

But, she told a newsman, she did not want to go and was concerned only that "Shastriji" would eat some spicy food "that would be bad for his heart."

This is not to say this tiny. greyhaired woman has not sacrificed for her husband's career and thus for India.

For years, as Mr. Shastri struggled against British Colonial rule and often went to jail, she cared for their family without complaint. During one of his stays in jail, she watched a year-old daughter die of typhoid because she could not afford a doctor.

Since then her family of four sons and two daughters and her favourite deity, Shiva, have been her life.

At the age of nine, she became so devoted to a small idol of Shiva in her village temple that she decided to sit in the temple and go into a trance repeating the God's name. But fearing her parents' wrath, she took the idol to her house and has kept it ever since.

"It may be theft in the strict legal sense, but the Lord stole away my heart and I stole away his form in stone," she said, adding, "HE has been sustaining me through thick and thin."

When Mr. Shastri had a heart attack in 1959 she knew what to do.

"I woke up the secretaries to summon the doctors and my daughter to be by his bedside and went straight to the prayer room to talk it out with my God!

"I cried, I am mad, my Lord, I am mad. Is it Your will, my Lord, this should happen to me and my family?"

"I posed the question again and again as my husband lay in the hospital unconscious, with the doctors struggling to keep him alive.

"But my fight was with the Supremest doctor of them all, and He answered! My husband survived and more years of service were added to his life."

Tears trickled down her cheeks as she remembered those days and nights of misery!

When her husband became famous and powerful, she had a unique answer for relatives to whom she would point the prayer room in the house and say: "Go to my God and pray, and He knows better than my husband what He should do to you. The God that feeds the child in the womb, does He not know what He should do for you?"

The Prime Minister, always busy with the problems of nation, was asked to sum up in one sentence what he owed his wife. He thought for a minute and said, "I never had a family problem all my life."

He added: "I used to come in like one of the sons, eat and go away. This gave me

time to devote all my energy to Mahatma Gandhi and then, to Jawaharlal Nehru, the two hard task masters."

Does Mr. Shastri ever get angry with his wife? Yes. When she gets up at 2 a.m. to bathe in ice cold water—even in winter and begins her prayers.

"Does God believe in quantitative prayer that you should pray for so long?", he once asked her, "Do you know what it would mean if you fall ill?"

"But six hours from 2 a.m. is the only time I can be near God before the family wakes up, and He knows how to keep me well," she replied.

Mr. Shastri gave up.

"I should have known there is no use of arguing with you," he said.

The first Lady insists on cooking for the entire family which numbers 22 with sons, daughters and grand children all living in the same house. Guests come and the ranks swell and she even feeds Mr. Shastri's secretaries and servants.

"Don't they all belong to the same family?" she asked. "If they are happy they give out their best."

The house always is full and it often is difficult to determine who is a member of the family, who is an office worker or servant.

Mrs. Lalita does not care what job her husband holds as long as he is happy, healthy and useful to others.

"I pray to God daily to give him physical and mental strength to bear the strain" she said.

Even if he lost his job and they had to "live under a tree," she said she would not mind.

"Happiness arises from within, not without," she said "It is not the money or the rank that contributes to the happiness of the mind but the inner strength, the spiritual strength, the moral strength."

Mrs. Lalita, daughter of a School inspector, married Lal Bahadur Shastri when she was 17. He was six years her senior. Like many Indian women, she had no opportunity to advanced education or sophisticated equipments that would prepare her to be the First Lady to a nation of 46 million.

So, dressed as usual in a sari, she tends to her kitchen and lets her husband face the public footlights.

With such a wife why did Lal Bahadur Shastri omit the name of God in taking his oath in Parliament? It is indeed strange that when the wife feels she owes her husband's life to Siva, her husband should not even care to take Siva's name!

A. P. in H. Standard.
& "Truth", Calcutta.

* * *

Savitri fought with Yama; Lopamudra fought with Brahma! But Mrs. Shastri fought with God himself, and won! Ed.

OVER-GROWTH

The 21-nation Organisation for Economic Co-operation and Development (OECD) has warned Britain to slow down her rate of growth to avoid a return to excers demand and balance of payments difficulties.

In a survey of Britain's economic situation and economic policy problems, the OECD gave this caution because "the response of the economy to last year's reflationary measures has been so lively."

It was still too early to judge whether the moderately restrictive tax measures in the last Budget could stabilise the growth rate at a sustainable level.

The British Government should avoid measures that risked totally ending the expansionary phase, it said.

Will India take the warning Ed.

The Rationalist

SIR J. C. BOSE ON EDUCATION

(Continued from last issue)

This leads me to the ideal held by this State which found practical expression in the establishment of the national university and in many enterprises for the welfare of the people. The university and the industrial enterprises cannot be dissociated from each other but must be regarded as complementary activities for the common good of the State. There are other countries more fortunate which can shower their millions on a particular department of learning. We have no millions to spare and have therefore to utilise to the utmost the available resources. But is this to deter us, is the mind of man with his indomitable spirit of no account?

What could be the reason of high efficiency in administration of this State? Is it because the Ministers are in close touch with the people realising their prosperity redounding to the credit of the State? It is worth enquiry how some of the greatest Indian administrators found full opportunity for the expansion of their genius in the premier States of India. The genius of Sir K. Seshadri foresaw the great possibilities for utilisation of undeveloped resources of Mysore; his abounding energy found proper scope in great schemes for irrigation and in the electric trapping of power that had hitherto run to waste. Who can truly appraise the value of these achievements or measure the stimulus given to young minds trained in this University for the unique opportunity offered for the highest development of their latent powers? Industry and research will act and react on each other to the lasting benefit of both. To Sir M. Visvesvaraya, another Minister of this State, is due the credit of Bhadravati Iron Works. In this State men are not mere dreamers, but they have the strength and persistence to see their vision realised. What could be the source of their inspiration? Is it the love of the country and loyalty to an ideal State which had nerved them to supreme efforts?

Teaching and research are indissolubly connected with each other. The spirit of research cannot be imparted by mere lectures on antiquated theories which are often entirely baseless and which effectively block all further progress. Nothing can be so destructive of originality as blind acceptance of ex-cathedra statements. The true function of a great teacher is to train his disciples to discover things themselves. Such a teacher cannot be easily found and it will be the duty of the university to discover him and give him every facility for his work. Let there be no creation of a learned caste whose attention is mainly taken up in securing special privileges. It is only from a burning candle that others could be lighted. The pupils by working under such a teacher will learn the value of persistence and of the infinite care to be taken at every step; they will catch from him glimpses of inspiration by which he succeeds in wresting from Nature her most jealously guarded secrets. They will become a part of his being and will hand down a passionate love of truth through fleeting generations. That spirit can never die; we shall pass away, and even kingdoms may disappear. Truth alone will survive, for it is eternal.

What is to be my message to young students with whom I am brought in touch to-day? Could I wish for you anything less than that you should attain the highest manhood or womanhood? May you realise the great privilege of being born at a time when your country needed you most? The civilisation we have inherited has lasted through many millenniums; you will certainly not allow it to be destroyed through weakness or passivity. You will answer to this call that has been echoing through ages, the call which compels men and women to choose a life of unending struggle for the alleviation of human suffering. The removal of suffering and the cause of suffering is the Dharma of a Kshatriya. Be each of you a true Kshatriya!

It was action and not weak passivity that was glorified in heroic India of the past and the greatest illumination came even in the field of battle. There can be no happiness for any of us, unless it has been won for all. In this I would urge on you the doctrine of strength and of undying hope. Realise that there is something with Indian culture which is possessed of extraordinary latent strength by which it has resisted the ravages of time and destructive changes that have swept over the earth: and indeed a capacity to endure must be innate in that mighty civilisation which has seen the intellectual culture of Nile Valley, of Assyria and of Babylonia, wax, wane and disappear, and which to-day gazes on the future with the same invincible faith with which it met the past!

1927. J. C. Bose.

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"Blinded by chauvinistic intoxication, the leaders in Peking claim the part of supreme priests in mankind's onward progress, and they do not stop at anything to achieve this aim. The PRC leaders have in their arsenal the most shameless falsifications of history and utilisation of leftist phrases, a desire to use as their weapon racial conceptions and open anti-Sovietism. Think, for instance, of the actual worth of the ground provided for the ridiculous thesis that the USSR, as they allege, is a "non-Asiatic power," because a third of its territory is situated in Europe! It can be said without exaggeration that the Peking leaders have assimilated sufficiently the canons of bourgeois diplomacy, formulated by British diplomat Palmerstone: "We have no eternal allies or eternal enemies, the only thing eternal for us is our interests!" U.S.S.R. News.

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request your presence on the occasion of
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H. H. SRI MUMMADI KRISHNARAJA WADIYAR, G.C.S.I.,
to be inaugurated by
SRI G. A. ACHARYA
CHAIRMAN, MYSORE EDUCATION SOCIETY, "BENGAL LAMPS" Etc.,
under the Presidentship of
SRI VIDYABHUSHANA M. P. L. SASTRY, M.A. M.L.C.,
on Monday the 24th August 1964 at 6 p.m.
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G. R. JOSYER, M.A. HONS., F.R.E.S.; M.R.S.L.
Convenor.

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RS. 15—00

H H. MUMMADI KRISHNARAJA WADIYAR
1794 1868.

"Even now I confess I have no wish to hoard my income or bury it in the earth, but to spend it in my country, amongst my people, from whose industry I derive it."

H. H. MUMMADI KRISHNARAJA WADIYAR 170th JAYANTI, 1964.

24—8—64.

The 170th Jayanti of H. H Sri Mummadi Krishnaraja Wadiyar was held on 14-8-1964, in the spacious Hall of Narasimharaja Sahakara Bhavana before a large gathering of citizens. It was inaugurated by Sri G. A. Acharya, Chairman, Bengal Lamps, Mysore Education Society, etc. and was presided over by Sri M. P. L. Sastry, M.A., M.L.C., of Bangalore. Adorning the decorated dais was a life-size portrait of H. H. Mummadi Krishnaraja Wadiyar adorned with festoon lights and sumptuous garlands

After invocation by Kumaries S. Dharmamba, B. P. Saraswathi, M. K. Jayalakshmi, D. Sumithtraa and B. S. Geetha of the National Girls' High School, Sri Veda-Ratnam Ankur Venkatachariar offered Vedic Prayer. Verses in Sanskrit and Kannada in praise of H. H. Mummadi Krishnaraja Wadiyar, of Karnataka, and Goddess Chamundamba, were recited by Kumaries, N. S. Aravindamma and Sukanya.

Sri G. R. Josyer, M A , F.R.E.S., Convenor of the Trustees, delivering the Welcome Address, observed

Sri G. A. Acharya, Sri M. P. L. Sastry, Ladies, and Gentlemen,

I welcome you to the 170th Jayanti of H. H. Mummadi Krishnaraja Wadiyar. I should recall to you that we owe it to Sri Mummadi Krishnaraja Wadiyar that this State gained independence and attained prosperity, and that Mysore grew into a far-famed City. It was Maharani Lakshammanni, a widowed Maharani, who braved death and goaded the British to fight the First Mysore War, 2nd Mysore War, 3rd Mysore War and 4th Mysore War, resulting in the fall of Tippu. Even then the British were about to instal Tippu's sons, when God intervened, and Mummadi Krishnaraja Wadiyar was restored on the throne. Even afterwards the British had second thoughts, and sought to remove him, but like Shivaji against Aurangzeb, he fought them, and regained the throne for his dynasty!

And if Kempe Gowda is memorable as the founder of Bangalore, to Mummadi Krishnaraja Wadiyar Mysore owes its rise. The Capital was shifted from Srirangapatna to Mysore, and he and his successors made it the "City Beautiful" during 150 years of prosperity!

It was in memory of his greatness as a man and as a monarch that, 27 years ago, worthy citizens of Mysore like Sris. A. Subrahmanya Iyer, F. C. Devaraja Urs, Madhava Rao Powar, Dhanakoti Setty, A. C Lingaraja Urs and others, inaugurated the Jayanti celebrations and conducted it annually. On the passing of Sris A. Subrahmanya Iyer and Devarja Urs 10 years ago, that duty devolved upon me. Since then the Jayanti has been celebrated under the Presidentship of prominent personages like Sri Nijalingappa, Dr. Melkote and A. G. Ramachandra Rao, Sir C. P. Ramaswami Iyer, Sirdar Panikkar and others. This year we have the pleasure of welcoming two distinguished self-made men, two leading lights of Bangalore, and of the State, Sri G. A. Acharya and Sri M. P. L. Sastry.

Some 35 years ago, passing along the stalls of the Exhibition, a rich voice, bright face, and smart talk arrested me. That was Sri G. A. Acharya, who had returned

from Bombay, proposing to set up business in Mysore. It began on a modest scale, and as he had brought also the atmosphere of Bombay with him besides goods, it throve. 30 years ago we started a Mysore Merchants' Chamber, and organised a Swadeshi Exhibition. The "Bengal Lamps" had just been floated, and he interested Mysoreans in its shares, and, shortly after shifted his business centre to Bangalore. Bangalore's gain was Mysore's loss. Luck, business acumen, and uprightness of character raised him to heights: his vested interests embrace Mysore, Madras, Hyderabad, Bombay, and Calcutta: he was elected President of the State Chamber of Commerce, and has become Chairman of the Bengal Lamps Company composed mainly of Bengalees!

In my young days, 60 years ago, they used to speak of Bengal as the "Heart of India", and of Bengalees as among the most gifted in the nation. In 1906 when Viceroy Lord Curzon partitioned Bengal, all Bengal was in an uproar, and the uproar reached the farthest corners of the land. Firebrand speakers roamed the country, rousing young and old, and burning British goods. The Townhall compound even here witnessed such burnings. Arabinda Ghosh, Bepin Chandra Pal, Surendranath Banerji, and others, were men baked in that oven! The British, conquerors as they were, heeded the uproar, and undid the partition! That was a tribute to Bengal's, and the nation's, Grit!

But 40 years later a diplomatic Viceroy, Lord Mountbatten, with Mr. Nehru's active and the nation's tacit concurrence, cut the whole country in two as with a sword, as Bheema cut the body of Duryodhana; and 17 years have gone by, and nothing done to heal the wound! They talk of a memorial to Mr. Nehru. They forget that this partition is an outstanding memorial to him!

That is a digression. Returning to the point that Sri G. A. Acharya, a Mysorean, has attained Chairmanship of a Bengal Company manned by Bengalees, we realise that it is a remarkable achievement, and is evidence of his wise guidance, probity of character, and quality of leadership.

Nor is his interest just commercial. He has founded a prosperous High School at Goribidanur, and a thriving Arts, Commerce and Teachers' College in Bangalore, run by the Mysore Education Society of which he is Chairman.

Added to these distinctions there is one other thing of particular interest to us this evening: Mummadi Krishnaraja Wadiyar had earned from his beloved subjects the eloquent tribute, "ಕೃಷ್ಣರಾಜ ಭೂಪ, ಮನೆಯೆಲ್ಲ ದೀಪ!" Perhaps they meant it figuratively, referring to the enlightenment and happiness which he spread among them. But that title applies literally to Sri G. A. Acharya. His lights illuminate our homes, and all of us read, write, work, eat, cook, and play with his lights. Thus, a century after Mummadi Krishnaraja Wadiyar we have before us one who has again earned the title, "ಮನೆಯೆಲ್ಲ ದೀಪ". It is therefore most fitting that he should participate in this function, and I request him to graciously inaugurate the 170th Janyanti of Sri Mummadi Krishnaraja Wadiyar.

There is a saying in Sanskrit,

ಶತೇಷು ಜಾಯತೆ ಶೂರ ಸ್ಸಹಸ್ರೇಷುಚ ಪಂಡಿತಃ । ವಕ್ತಾ ದಶಸಹಸ್ರೇಷು ದಾತಾಭವತಿವಾ ನವಾ ॥

"One in a hundred may be a hero; One in a thousand a learned man; One in ten thousand may be an orator; One may or may not ever find a philanthropist."

It seems to me to be an under-statement to say that one in 10000 is an orator. One in a crore would be nearer the mark. During the last 60 years we can only recall 5 or 6 in the nation, Sri Madan Mohan Malaviya, Sir Surendranath Banerji, Bepin Chandra Pal, Rt. Hon'ble Srinivasa Sastry, Hon'ble Gokhale and Satyamurthy. I knew Satyamurthy, and got him to inaugurate the First Mysore State Congress which I held in 1928. In Mysore, Bhashyam was an outstanding orator. Now Sri M. P. L. Sastry may be said to take that rank. Born in a learned and orthodox family, Sri M. P. Lakshminarasimha Sastry matured in this city, and settling in Bangalore, has become one of its leading public men. Like late Mr. Venkatakrishniah, esteemed as the Grand Old Man of Mysore, Sri M. P. L. Sastry is Head Master of a big High School and Legislative Councllor. Venkatakrishniah was a "wanted man" in the eyes of Dewan Sheshadri Iyer. In the opposite sense, Sri Sastry is a much wanted man by Ministers! He is still young, and like the Sun in the forenoon, is to rise to meridian. I am not thinking of personal aggrandisement like Bhashyam's, but an orator can play a great beneficent role in national life. Demosthenes of Greece, Cicero of Rome, Mirabeau of France, — Mirabeau had a frightful face; he said, "Imagine a lion's face pitted with small-pox; my face is that! But when I shake my locks, the whole of Europe trembles!" — Mr. Sastry might remember that! — Burke of England, Daniel O'Connell of Ireland, Patrick Henry, Wendell Phillips, and Ingersoll of U.S.A. have won undying fame by their oratory. I trust Sri Sastry will aim at their sublimity, reach Parliament,—where Mysore's voice is dumb now, and from there, say, like Mirabeau, "When I shake my locks, or raise my voice, the whole of Asia trembles!" We are happy to offer him a warm welcome on behalf of Mysore citizens, and I request him to graciously preside over the 170th Jayanti of H. H. Mummadi Krishnaraja Wadiyar.

Rising amidst cheers, Sri G. A. Acharya said that coming to Mysore 35 years ago on account of political excitement in Bombay, he had found two good friends here, Sri Rajakaryaprasakta A. Subramanya Iyer and Sri G. R. Josyer. He was glad to find here things far in advance of British India, the progress and happiness of the people being well-cared for by the Maharaja and able and well-meaning administrators. But it was the past history of Mysore that was responsible for the happy state of affairs. That past was inextricably associated with the shining career of H. H. Mummadi Krishnaraja Wadiyar. If he had not been a brave and indomitable man, and had succumbed to the Annexation Policy of Lord William Bentinck, there would have been no Chamaraja Wadiyar or Nalvadi Krishnaraja Wadiyar doing pioneer work in the whole of India for the progress of the State. At a time when things in British India were grim, the Maharaja here was as patriotically inclined as any British Indian citizen, and fully responsive to popular expectations. To give two personal instances, when the First Swadeshi Exhibition was being organised here 30 years ago a deputation called on the Maharaja and sought help. He immediately granted Rs 500 for the expenses. Again when the Bengal Lamp producers offered to supply Government needs cheaper than imported goods, official red-tape was stifling. Then the promoters approached Dr. Sir P. C. Roy in the matter, and when he

wrote to the Maharaja himself, things became perfectly smooth! Thus H. H. Mummadi Krishnaraja Wadiyar and his successors were Rulers to be proud of and to be long remembered, and he was thankful to Sri G. R. Josyer for inviting him to associate in this function, and to inaugurate the 170th Jayanti of H. H. Mummadi Krishnaraja Wadiyar. His learned friend Sri M. P. L. Sastry, would deal at length with the brilliant life of the great Ruler.

A programme of Vocal Music by Kumaries S. Dharmamba, B. P. Saraswathi M. K. Jayalakshmi, D. Sumitra and B. S. Geetha, followed by Veena duet by Srimathi G. Sreedevi and Kumari G. Ratnaprabha entertained the audience.

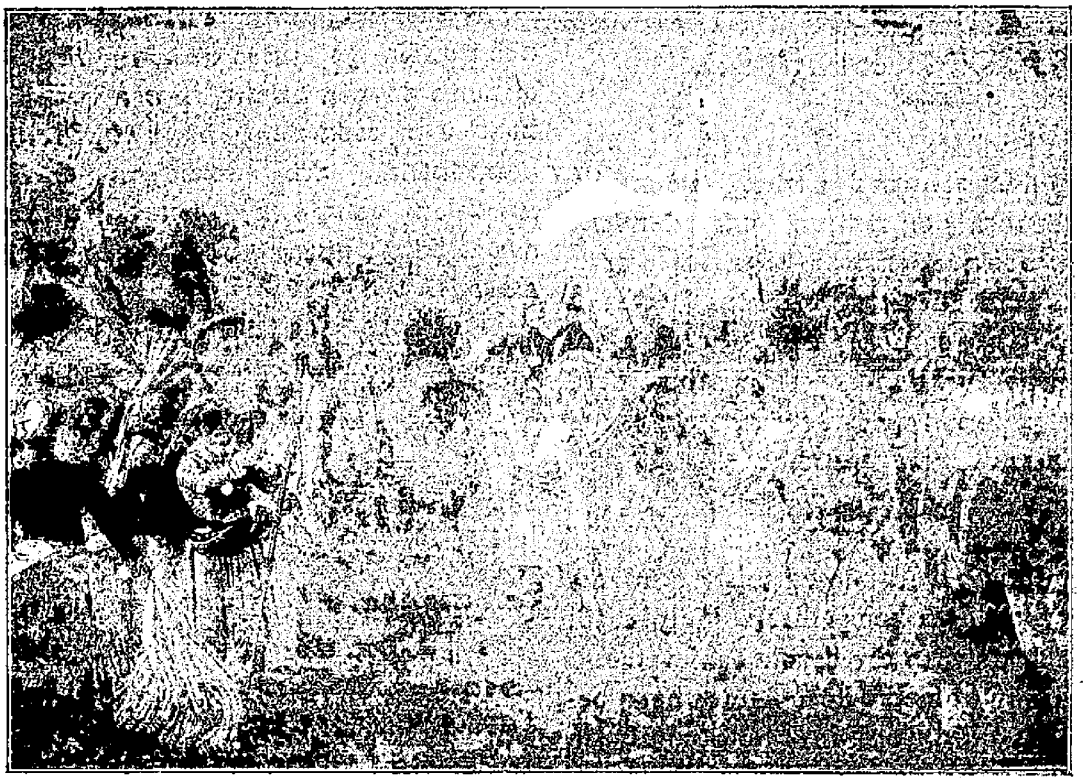
Sri M. P. L. Sastry rising amidst cheers, in a Presidential Speech of sustainep eloquence, speaking in impeccable Kannada, said that his position there was not due to high official or other status, but to the regard of his respected friend Sri G. R. Josyer. While Sri Josyer's remarks in the Welcome Speech about his good friend Sri G. A. Acharya were literally true, his remarks about himself (Sri Sastry) were poetic exaggeration. In the present context in which the State and Central Governments were spending huge sums to bring out a history of freedom fighters, H. H. Mummadi Krishnaraja Wadiyar's career a hundred and thirty years ago stood out like a torch, and ranked him among the foremost of freedom fighters. Long before the nation's upsurge against the British Rule, he, as a lone fighter, had fought against British Rule, and won self-Government for his dynasty, which led to all-round progress of the State during 70 years. Sri G. R. Josyer, a distinguished Sanskritist, well-known writer, and learned historian, had portrayed the history of the Yadava Dynasty in the progress of Mysore beautifully, and in his Presidential Speech at the Jayanti 12 years ago, he had depicted the life of Sri Mummadi Krishnaraja Wadiyar admirably. He had shown that Mummadi Krishnaraja Wadiyar was a monarch of the best Indian tradition and Rajaneethi, and that his rule was on a par with that of the best Vijayanagar Kings. His guardian mother, Maharani Lakshammanni, had instilled great kingly qualities in him, and he lived up to them so as to win the adoration of his people. One statement of his is indicative of the whole tenor of his career; "Even now I confess I have no wish to hoard my income or bury it in the earth but to spend it in my country, and amongst my people, from whose industry I derive it." It is worthy of being copied by every politician and administrator of today."

Such a monarch deserved not merely to be remembered by the citizens of Mysore, but to be honoured as an outstanding hero of the past by the whole nation. "I hope that by 1968 when the Centenary of H. H. Mummadi Krishnaraja Wadiyar should come off, it will be celebrated on a national scale," he concluded amidst applause.

The audience were further entertained to dance by Kumari Meera Tirunarayanan and Kumari G. Mohankumari, and inter-State Tableau by Kumaries Katyayini, Menaka, Anandalakshmi, Lakshmi, Girijamba, Shashikala, and Manjula.

Prizes were then distributed by the President to the participants. In conclusion Sri G. R. Josyer offered thanks to Sri G. A. Acharya and Sri M. P. L. Sastry for sparing time to come all the way from Bangalore and gracing the function, to the pupils and teachers of the National Girls' High School for the interesting entertainment, and to the audience for their participation, and wished them all God's blessings.

With the singing of the National Anthem, the Jayanthi celebration terminated.



DASARA PROCESSION

BIRTHDAY PROCESSION

ಮು|| ರಾ|| ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮು|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu:

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian Hictory.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

"ವ್ಯಾಪಾರ"

ಶ್ರೀಮದ್ಭುವರಾಜರು:

"It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population."

ಮು|| ರಾ|| ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು.
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

ನವಜೀವನ:

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆದಂರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦-೭೫

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮು|| ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದನೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೨೦

ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮುಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

**ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
ಅವತಾರಕಾಂಡ**

ಎಂಬ ಆಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ
ಭಗವಂತನ ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,

ಬೆಲೆ ರೂ. 10-00.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

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